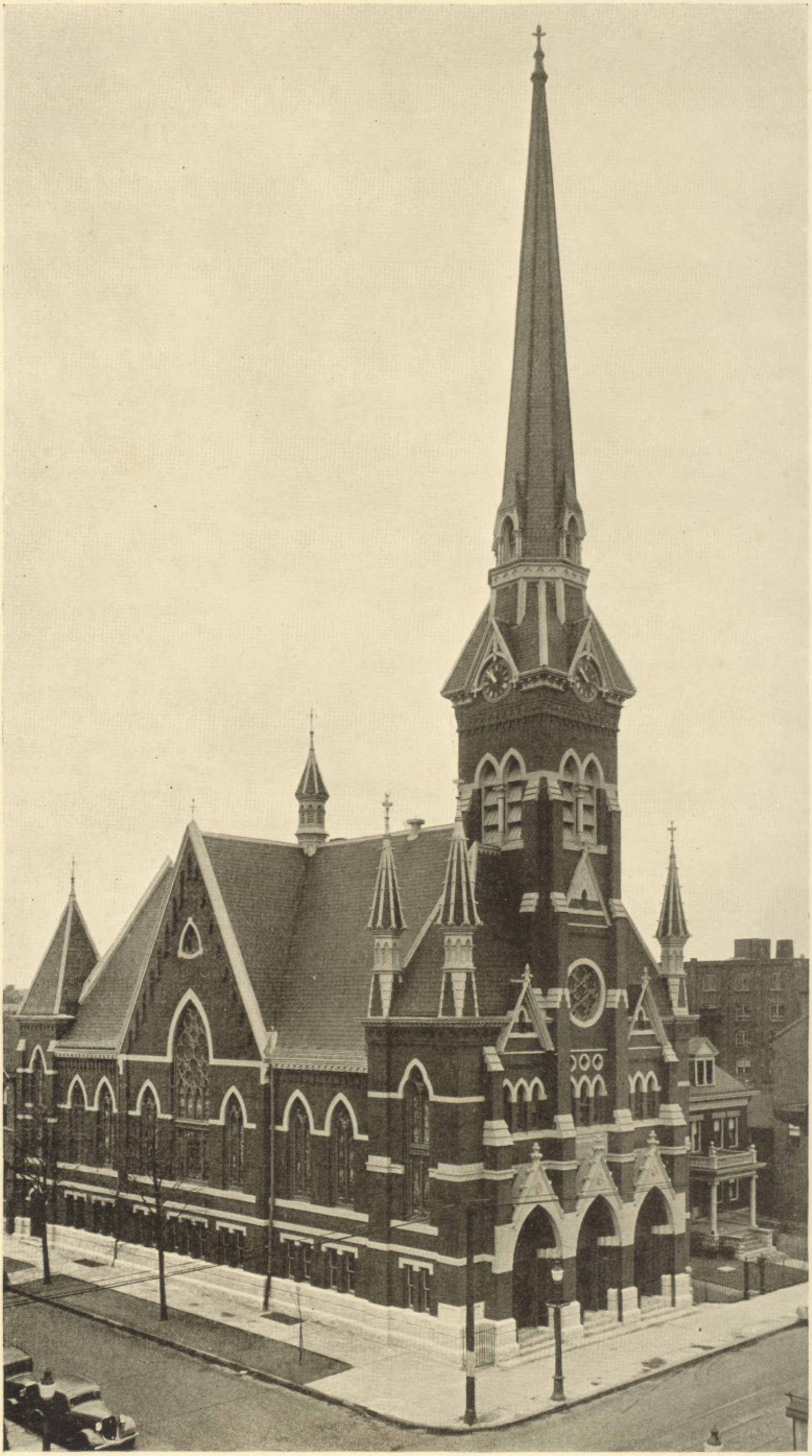
Centennial

St. Peter's United Evangelical Church

Buffalo, New York

1835 - 1935



The Church

HISTORICAL SKETCH

of

St. Peter's United Evangelical Church

Buffalo, New York

1835 - 1935

Compiled by the Historical Committee

for the

Celebration of the One Hundreth Anniversary

Published by the Congregation
February 2, 1935.

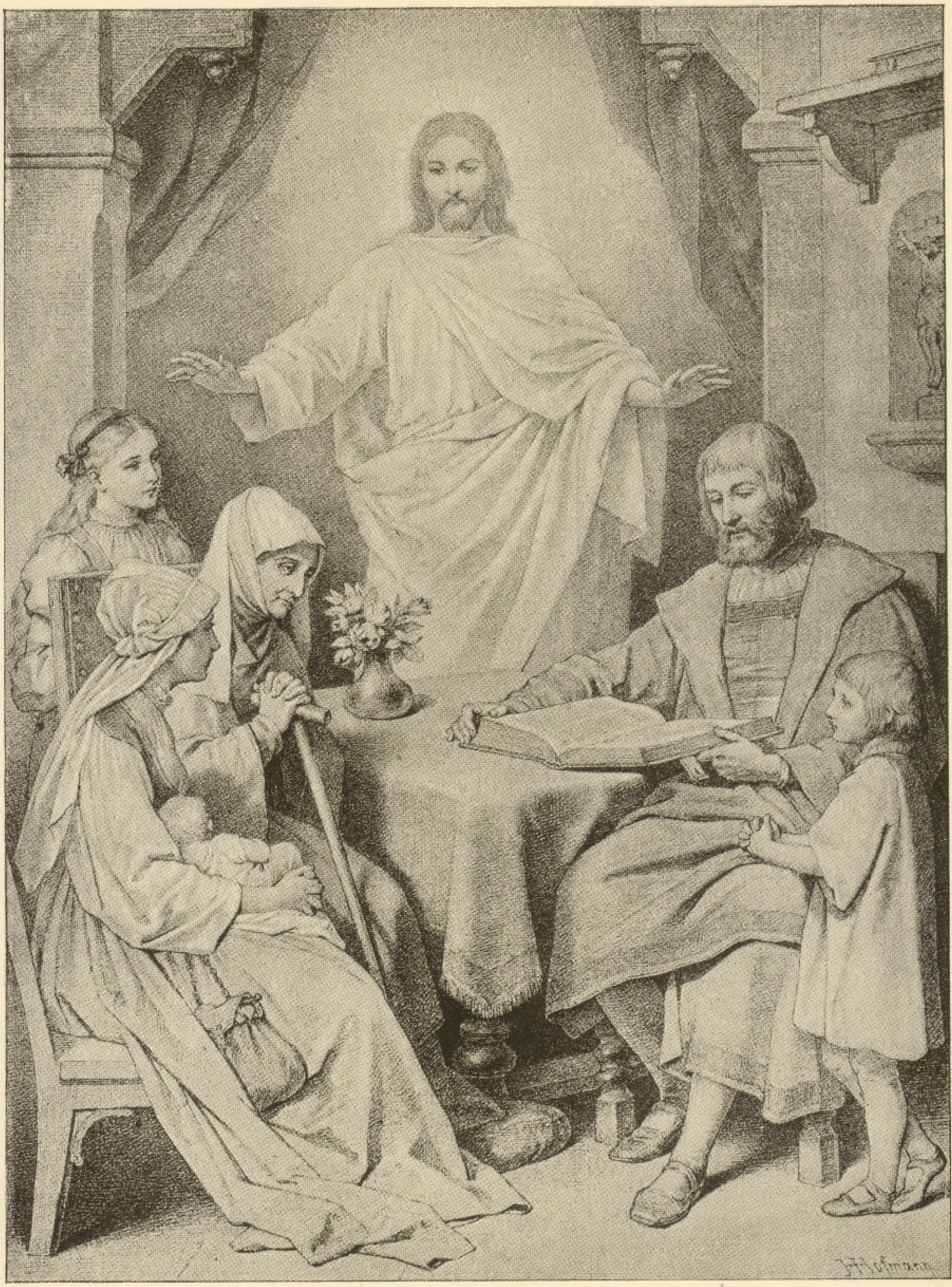
THE founders of our beloved church were Christian pioneers who left their Fatherland in the early part of the last century because of persecution and hardship resulting from political disturbance and unrest. Meagre were the material possessions these early settlers in America brought with them. But each family, almost without exception, brought its Bible, its Catechism, its Hymnal, books to them holy and indispensible in their habitual daily worship at the Family Altar. They brought, too, a rich spiritual inheritance. They were well versed in the Scriptures. They were well schooled in the fundamental tenets of the Christian faith. They had an abiding belief that the risen, living Christ ever was present in their midst. They had a deep appreciation of the value, of their need, of the Church as the institution of God, through which He imparts His grace and manifests His power.

In the picture opposite this page, Heinrich Hofmann, Professor at the Royal Academy of Arts, Dresden, portrays a typical Evangelical German family of an early day. In those homes the Family Altar was a reality, the source of spiritual strength, the place of daily worship, praise and thanksgiving.

The husband and father not only was the head of the family, providing life's material needs, he was also the spiritual head, nurturing the immortal souls of his household with the Bread of Life. The evening meal over, the family gathered about the board. The father read from the Bible. They bowed their heads in prayer. They sang a hymn of praise and thanksgiving. While the father busied himself with other duties, the mother assembled the children at her knees and from the Catechism taught them the beliefs of the Christian faith. Greatly they missed the established church, its Christian fellowship, the leadership of the pastor, the administration of the Holy Sacraments. So these kindred spirits banded together and established their churches in America. To them the words of Jesus expressed abiding Truth:

> ***"Where two or three are gathered together there am I in the midst of them."***
>
> ***"Go ye, therefore, and make disciples . . . and lo, I am with you alway, even to the end of the world."***

To these devout pioneers, the faith, love and loyalty of those who came after them, to those through the past century who helped enlarge and perpetuate the work so nobly begun, is this book fondly dedicated.



THE EVER PRESENT CHRIST

Matt. 18:20 Matt. 28:19, 20

PREFACE

THE early history of St. Peter's United Evangelical Church of Buffalo, N. Y., unfortunately is clouded in more than a little obscurity. All church books, all church records, if any there were, previous to about 1850, long ago disappeared. There are extant, so far as we have been able to ascertain, no written records or other written material, concerning the period of our infancy and adolescence, except as in these pages mentioned.

The following narrative of those first years, so far as it touches upon the life and development of the church itself, is founded, necessarily, on the early records of the Buffalo Presbytery, under whose aegis our church then was conducted, and upon the recollections of a few elderly persons still living in 1885, at the time of our Fiftieth Anniversary. In that year an historical sketch of our church, under the title "Festbericht bei dem fuenfzigjaehrigen Jubilaeum der deutschen evangelischen St. Peter's Gemeinde zu Buffalo, N. Y.", was written for the purposes of the anniversary festival by Rev. Edward Jung, then pastor. This brochure on its face bears evidence of careful search by its author for all available material concerning not only the infancy of St. Peter's, but also concerning all matters of historical interest occuring in her first half-century. Rev. Jung's "Festbericht" was included in all substantials in a similar carefully compiled "Bericht," written by Rev. Theofil F. Bode, pastor in 1910, for the celebration of our Seventy-fifth Anniversary. For much of the material concerning our church life until 1910 as recited in these pages, we are indebted to these two valuable sketches. After 1850 the church records seem to have been kept with more care, although here and there incomplete, but there is an hiatus from 1876 to 1881. The minute books covering the proceedings of the congregation and church council during those five years cannot be found. This is unfortunate, particularly since that period constitutes one of the most important in the life of St. Peter's, covering as it does the time during which our present church edifice was erected and in which those financial measures were instituted that in six years freed the church from debt, and much of interest and importance besides. The missing records would have been of great value in preparing this narrative.

On January 24, 1835, it was decided that the congregation be incorporated and, accordingly, on February 6, 1835, its certificate of incorporation was filed, the legal name chosen being "The German Evangelical Society of Buffalo." Although the congregation had been in existence as an unincorporated body known by that name for several years before, our church anniversaries always have dated from the date of incorporation, viz: February 6, 1835, and have been celebrated accordingly. While the congregation actually is more than 100 years old, we are celebrating our Centennial, for the reason stated, on Sunday, February 3, 1935.

St. Peter's U. E. Church of Buffalo, N. Y., and her pastors always, especially during the past seventy years, have taken a prominent part and exercised a wide influence not only in the church life of Buffalo and vicinity, but throughout the jurisdiction of the Evangelical Synod of North America. She today stands fourth in numerical strength among the hundreds of churches of our denomination in the United States and Canada. In the great work of her upbuilding and the spreading of her moral influence, multitudes of men and women, members of St. Peter's through the years, have contributed. In far the largest part their names and the parts they played are not specially recorded in the church archives. Nor would they have it otherwise. Modest, unassuming, devout, they worshipped the Master at the altar of St. Peter's, contributing their labors, their mites, their prayers, asking nothing except His blessings upon them and their beloved church. Many have performed a more outstanding part, the trustees, the elders, the leaders. But all, leaders and followers, have found reward in the consciousness of Christian duty done, in the consecrated work of developing the splendid congregation, the splendid Church of God, which today is St. Peter's, recompense to them all sufficient.

This narrative is not intended to be a history of the church in detail, but only an outline, a summary, of the more outstanding men and events having effect upon her growth and influence in the century past. Rich though the merit of all our devoted members, past and present, and worthy of special recognition as all are, manifestly it would be impossible within the proper limits of a brochure of this kind even to name all the most prominent, much less to attempt narration of their individual services or the multitude events, great and small, constituting that history. If we have failed to mention any person or event which the good reader may think should have been included, or if any person or any thing spoken of may seem to him to have here no proper place, we can say only that we have exercised our best judgment and have not intentionally included anything not appearing to us of sufficient importance or interest, nor of purpose omitted anything of like nature. Being fallible men, we appreciate that our work is far from perfect, but trust that it may be reasonably satisfactory to our indulgent members and that they may glean from these pages something of value, possibly new and unknown to them, or at least derive from their perusal a modicum of enjoyment.

A list of the works, writings, records and other sources consulted in this compilation is contained in the appended page, "Bibliography."

THE HISTORICAL COMMITTEE,
Henry Eisenberger, Chairman,
William C. Kratz, Secretary,
Rev. Frederick H. Krohne,
Dr. Armin H. Bode,
George Elsaesser,
Edward L. Jung.

Buffalo, N. Y., February 2, 1935.

Western New York

1783-1832

WHEN the Treaty of Peace was concluded in 1783, bringing to a close the American Revolution and establishing the independence of the people of the thirteen revolted British Colonies, the territory recognized by the treaty as constituting the new American Republic consisted of that part of the present continental United States east of the Mississippi River and north of the then Spanish domain of Florida, comprising an empire of about one million square miles. Shutting in the infant nation were the British dominions on the north and those of Spain on the west and south, both governments not only jealous of and hostile to the new republic, but to each other. Where this vast territory was not touched by such well known landmarks as the Atlantic Ocean, the Great Lakes, the Niagara and St. Lawrence Rivers, the mighty Mississippi, the boundaries were vague and uncertain, giving rise later to much acrid dispute, sometimes verging on war, with both Britain and Spain, until by treaty finally settled.

The population of the young commonwealth, then about three and one-half millions, was concentrated within the comparatively narrow strip between the Atlantic and the chain of highlands and mountains, generally known as the Appalachian chain, extending from the vicinity of Quebec, on the St. Lawrence, southwest substantially parallel with and from a hundred to three hundred miles west of the coast line, almost to Florida. The territory west of the Appalachians, in itself a vast empire in extent, was practically unknown to white men. It was inhabited by fierce, nomadic Indians, relatively few in number, and by an abundance of large and small game, its myriad lakes and streams abounding in fish, a veritable paradise for the hunter, white and red. A few hardy white men, trappers, hunters and other restless spirits, now and again penetrating its fastnesses, brought back glowing accounts of its unbounded forests, its rich savannas, its abundant waters and the limitless plenty there to be had without price other than the fortitude to withstand the hardship and labor of establishing homes and the intrepidity to confront the war-like savage, desperately clinging to his ancient hunting ground.

In 1791, at the time the Constitution of the United States finally was ratified, the State of Massachusetts owned all that part of the present State of New York west of about the 77th meridian. In that year Robert Morris, the "Financier of the Revolution," bought from Massachusetts the pre-emption rights in about four million acres of these lands. Having succeeded, after long controversy and negotiation with the natives, in extinguishing the Indian title by the Treaty of Big Tree, he sold in 1797 about three-fourths of this immense tract, comprising the greater part of Western New

York, including a large portion of the sites of the present City of Buffalo and County of Erie. The purchaser was the Holland Land Company, a corporation formed in 1796 by a number of financiers and businessmen of Holland. These thrifty Dutch burghers, grown opulent in the Indies', the diamond and other trades, sagacious, shrewd men of business, endowed with almost prescient acumen, visioning, perhaps, however dimly, something of the amazing future of the new nation, and sensing it may be the opportunities for rich profit lurking in the even then impending great pioneer movement towards the setting sun, confidently invested in this great enterprise, known as the "Holland Purchase." Nor was their confidence misplaced. "Westward the course of empire takes its way," sang the poet. Almost at once began that great westward movement of the early pioneers, joined later by the hosts of immigrants from Europe, growing stronger and stronger, which in less than fifty years pushed our western frontier to the Rocky Mountains and beyond, and which was stopped only by the mighty sea washing the west coast of the continent. Among the proprietors of the Holland Land Company were Mynheers Willinck, Schimmelpenninck, Vollenhovens, Stadnitski and Van Staphorst. Their first general agent in the United States was Theophile Casenove, followed about 1800 by Paul Busti, both resident in Philadelphia, the company's American headquarters. The local agent was Joseph Ellicott, resident in Batavia, Genesee County, the Western New York headquarters, where today, in the Holland Land Company's Museum, may be seen many interesting and instructive relics and records of the early days in this vicinity and of the ownership, occupancy and dealings in the company's lands. Joseph Ellicott was a civil engineer of outstanding ability, a man of sound judgment, diplomacy and business foresight. Some of these strange foreign names have for us a special interest, since they have a connection, as we shall see, with the history of St. Peter's U. E. Church.

Within the bounds of the Holland Purchase, at the foot of Lake Erie, a tortuous stream known as Big Buffaloe Creek emptied its waters into the lake and the mighty Niagara River, then generally known as the "Straits of Niagara." Into Big Buffaloe Creek, not far from its mouth, flowed Little Buffaloe Creek, and here and there along its winding course other streams added their waters to its flood. Still other streams close by, Scajaquada and Smoke's Creeks, drained into the lake and river, the former about four miles north and the latter a mile or more south of Big Buffaloe. These creeks became important waterways of the great city presently to grow upon their banks, as well as the sources of much future trouble and expense to its citizens. At the time of the Holland Purchase the vicinity was inhabited almost, if not quite, exclusively by Indians, mostly Senecas of the great Iroquoian Confederacy known as the Six Nations, under such famous sachems as Red Jacket and Cornplanter, and generally was covered by dense forests. At the mouth of Big Buffaloe Creek was a small fur trading post where a few white traders gathered to barter with the natives. Here congregated in season numbers of red men, coming from near and far. Came too, some Men of God, missionaries seeking among the savages converts to Christianity.

About this time began the first trickling of the immense tide of immigration from foreign shores, which becoming greater and greater with the passing years brought to the United States by 1880 more than five million souls seeking liberty, opportunity and new homes in the "Land of the Free." Practically all these came from the north of Europe, about half from Germany. The Germans, for the most part hardy, industrious, middle class people, husbandmen and artisans, with a sprinkling of intellectuals, clergymen, physicians, pedagogues, musicians, largely migrated westward, settling in the smaller places and upon farms. They dispersed themselves throughout the more northern part of the country from the seaboard to the Mississippi, but mostly west of the Appalachians.

By the beginning of the nineteenth century the little fur-trading post at the mouth of Big Buffaloe Creek had been swelled to a dozen or more, white men and their hardy families, who established their homes in the immediate vicinity, built their log huts and cleared the forest for farming. About this time Ellicott, who had been commissioned to explore and survey the company's lands, proposed that a site be surveyed and laid out adjacent to Big Buffaloe Creek for a village to be named New Amsterdam. Receiving approval he laid out the land into streets, lots and squares, which today constitute the greater part of downtown Buffalo. His survey or map of New Amsterdam was filed in the office of the Secretary of State at Albany, is today generally referred to as the Holland Land Company's Survey in deeds and conveyances of lands covered by it and has been not infrequently consulted for information in establishing definitely the lot and street lines and in the settlement of boundary controversies. The northern limit of the village proper was Chippaway Street; the eastern one Oneida Street; the southern, Big Buffaloe Creek; and the western boundary, Lake Erie, the Niagara River and the New York State Reservation Line, so called, extending from about the foot of Busti Avenue northeasterly and intersecting Chippaway Street a few rods west of Missasaga Street. Some of the other thoroughfares were named for the Dutch proprietors and their agents above mentioned. Others bore Indian names: Onondaga, Tuscarora, Seneca, Delaware, Mohawk, Huron Streets.

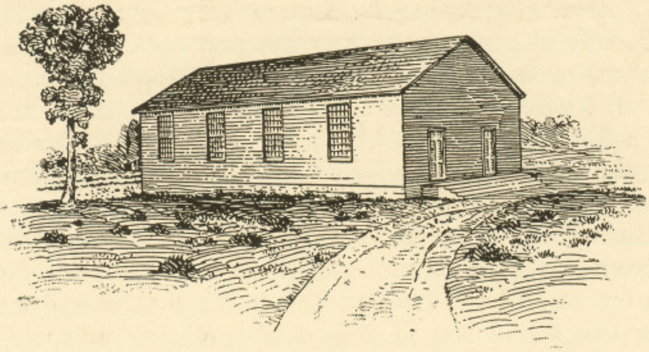
Slowly the little settlement grew. More and more of the pioneer families, treking westward, settled at and near Buffaloe Creek. But they were not Dutch or Hollanders. Mostly they were of British birth or descent, English, Scotch, Welsh, with here and there an Irishman. The tide of European immigration had not yet begun to flow beyond the mountains. Apparently the settlers did not fancy the Dutch name of the village, for it generally was known and spoken of as Buffaloe Creek, seldom as New Amsterdam. The final letter "e" gradually was dropped and the name became Buffalo Creek and finally Buffalo. Then came the second war with England and the Niagara Frontier blazed with the strife. Some of the most sanguinary conflicts were fought almost within sight and hearing of the villagers, the battles of Fort Erie, Chippewa Creek, Lundy's Lane and Queenston Heights. One fierce struggle took place almost within the confines of the village itself, that for the possession of the crossing of Scajacquada

Creek at Black Rock, in December, 1813. The British and their Indian allies being successful, they invaded and put Buffalo to flames. Owing to the stimulation of trade due to the war and the necessity of supplying the American forces along the frontier, the village by this time had become a bustling little place. The stout villagers soon rebuilt their homes, their business places and continued their thriving trade. The presence of the armies brought in their wake tradesmen and artisans, many of whom remained and settled in Buffalo. As early as this we find among the villagers some bearing distinctly German names, Bischof, Boesttler, Buerger, Kagel, Kuecherer, Meyer, Schlosser, Wetsch.

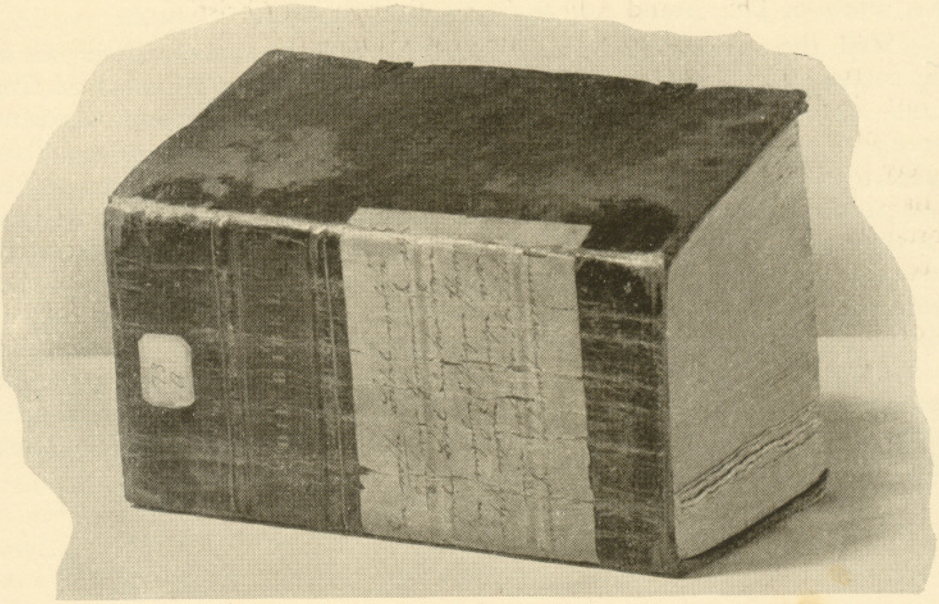
In 1809 a school house was built at the southwest corner of Stadnitski Avenue and Tuscarora Street, on land given by the land company for the purpose. In February, 1812, the *First Presbyterian Church* was organized, its services being conducted in the Village Court House until that was burned by the British in 1813. The regular holding of its services seems to have been interrupted, doubtless because of the war, until in 1816 they were resumed in a modest *meeting house* erected on the triangle formed by Stadnitski Avenue, Schimmelpenninck Avenue and Cayuga Street. In February, 1817, was founded *St. Paul's Episcopal Church,* which in 1819 erected a frame church edifice directly across Stadnitski Avenue from the Presbyterian Meeting House, on the triangle formed by that avenue, Cayuga Street and Vollenhovens Avenue, the land being presented by the land company, through the good offices of Joseph Ellicott. These buildings, the little school house, the Presbyterian Meeting House and, for that period, the imposing Episcopal Church, each have also a direct and interesting connection with St. Peter's history.

Meantime, in 1813, the Village of Buffalo was incorporated, consisting of "the freeholders and inhabitants qualified to vote for members of assembly resident within the district of the country known and distinguished on a map made by Joseph Ellicott" as the Village of New Amsterdam. Nothing seems to have been done in the way of organizing the newly incorporated village and apparently organization was allowed to lapse until 1816, when the State Legislature revived the Statute of 1813. By these laws the settlement was legally named "Village of Buffalo" and its limits enlarged, but the great bulk of the villagers continued to reside within the bounds of the former New Amsterdam. The public project, vast for those days, of constructing a canal from Albany to Lake Erie and thus providing a continuous navigable waterway from the Atlantic Ocean to the Great Lakes and the Northwest, was being agitated and had the enthusiastic support of New York's far-sighted Governor, DeWitt Clinton. The great work shortly was begun and by 1818 the Erie Canal was slowing wending its way across the state toward a terminal at Lake Erie. An intense rivalry now ensued between the residents of Buffalo and those of Black Rock for the location of the terminal. Black Rock then was a small settlement on the bank of Niagara River about four miles north of the Village of Buffalo, at and in the immediate vicinity of the Niagara ferry landing about the foot of the present Ferry Street. The businessmen of both villages realized that the new canal would render comparatively easy travel between New York, then already our most populous city and richest business center, and Buffalo and the Northwest via the Great Lakes; that it must make the transportation of all kinds of freight and produce much faster than by wagon and ox team as hitherto over the rough, uncertain trails through the forest; that the completion of the canal necessarily must greatly stimulate travel and commerce; and that the one of the two villages chosen for the canal terminal would have a great advantage over the other in the rivalry for growth, expansion and business. The progressive and far-sighted men of Buffalo were successful in their efforts and the terminal was located in Buffalo. The Erie Canal was finished and opened to commerce with great ceremony and public rejoicing in 1825. It emptied into Big Buffalo Creek near the foot of the present Commercial Street. The results were as foreseen. From that time Buffalo grew with great rapidity in population, commerce and wealth. In 1826 the village authorities changed the names of many of the streets from those given them by Joseph Ellicott. Willinck and Van Staphorst Avenues became Main Street, Vollenhovens Avenue became Erie Street, Stadnitski Avenue, Church Street; Schimmelpenninck Avenue, Niagara Street; Busti Avenue, Genesee Street; Casenovia Avenue, Court Street; Missasaga Avenue, Morgan Street (now S. Elmwood Ave.); Oneida became Ellicott Street, Onondaga Washington Street, Cayuga Pearl Street, Tuscarora Franklin Street, Casenovia Terrace became the Lower Terrace, (i.e., south of Erie Street) and Busti Terrace the Upper Terrace.

With the opening of the Erie Canal, pioneers from the eastern part of the country and immigrants from Europe, among them numbers of Germans—though comparatively few before 1840—began to come westward more and more. Many of them pushed farther inland by way of the Great Lakes into Ohio, Indiana, Illinois, Missouri, but numbers of them settled along the Niagara Frontier and in Buffalo. By 1832 there were more than ten thousand population in and about the village. In that year these ten thousand were incorporated by Act of Legislature into a body politic under the name, The City of Buffalo. The city continued to expand, rapidly to take on more and more in population, manufactures, commerce and all that makes for municipal greatness, until now, one hundred years later, she has become an important railroad, manufacturing and trading center, a great metropolitan community, with a thriving population of nearly three-quarters of a million, ranking among the great municipalities of the world.



First Church Building Erected in Buffalo
Our Church of Worship, 1835-1850



The First Pulpit Bible

Outline of Church History

1831-1935

IN the year 1831 there came to America from Basel, Switzerland, a young Evangelist, Joseph Gumbell by name. Reared in his native land by a "Society of Evangelical Christians," he had attained a theological education and was sufficiently advanced in the knowledge of Christian Truth to carry on the work of an itinerant evangelist among his countrymen. In the summer of that year Joseph Gumbell came to Buffalo, at once applied for membership in the First Presbyterian Church and stepped into fellowship with the Buffalo Presbytery. That body took the young evangelist under its patronage in January, 1832, and installed him as a laborer in the Lord's Vineyard to his local German compatriots. In the Spring of the same year an Evangelical family migrated from Wurttemberg to Buffalo, namely, John Schwartz, his wife Katharina, her step-brother John Schiefer and his family, and a nephew, Gottlieb Weibert. Presently came other Germans, partly relatives of the Schwartz family, and we find among them the names Haller, Duerr, Haist, Fleyder, Thuerr and Adler. These Evangelical Christians, with other local Germans, applied to the Evangelist Gumbell for spiritual guidance and instruction and were among the first members of St. Peter's Church. In July, 1832, Rev. Asa Lyman, of the Buffalo Presbytery, founded a congregation of these good German people under the name "German Evangelical Society of Buffalo." From this time until 1844 the congregation appears to have been a mission church of the Presbyterians, receiving from them substantial support and encouragement. The congregation was admitted to fellowship with the Buffalo Presbytery and on July 13, 1832, occurred the ordination of Joseph Gumbell as its pastor. Rev. Gumbell delivered his ordination sermon upon the word of the Lord, St. John 3, 5:

> ***"Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter the Kingdom of God."***

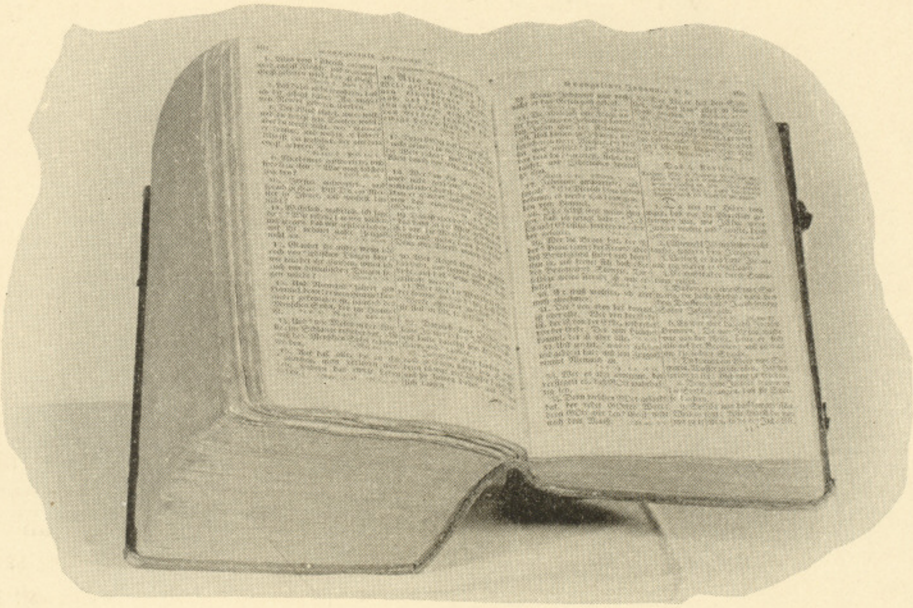
The young shepherd labored so effectually that in the Presbyterian Conference, at Ripley, N. Y., in September, 1833, he was able to lay before it a highly encouraging report of his work. In this he stressed particularly the need of a house of worship for his flock. Until this time their services had been conducted in the little village school house, before mentioned, at the corner of Church and Franklin Streets. Here the good pastor and his devoted congregation worshipped about two years. Here, too, they heard the Word of God from a Bible printed at Philadelphia in 1828. Judged by the bookmakers art of today, it is a crude product, but it has been preserved and we today cherish it as a precious memento of that distant time. Several views of the old Bible appear in these pages. Because of increasing immigration the congregation grew so measurable that the little school house was not large enough and it now looked earnestly to a church building of its own. Upon the solicitation of the Presbytery Committee appointed to aid Rev. Gumbell and his people in procuring their own house of worship, Mr. and Mrs. Jabez Goodell, members of the First Presbyterian Church, presented as a building site the ground upon which our church today stands. Jabez Goodell came to Buffalo in 1807 or 1808 and established a tavern at the corner of the present Main and Goodell Streets, where the fine building of the Buffalo Courier-Express now is located. At that time this location was outside the established limits of the Village of New Amsterdam, being about half-a-mile north of Chippaway Street on the road which south of that street then was known as Van Staphorst Avenue, running north to and beyond Williamsville, then a tiny hamlet, and thence to Batavia. Goodell Street did not exist. Mr. Goodell later became the purchaser of large tracts of land in the vicinity of his tavern, extending along the main highway and easterly to Genesee Street and beyond. Genesee Street then was known as Busti Avenue and also as the Pine Hill Road. These lands Mr. Goodell caused to be surveyed and laid out into lots and streets, including Goodell and Hickory Streets. Goodell Street from Main to Cherry, was opened in 1832, but Hickory Street, although shown on Mr. Goodell's survey, was not actually opened from Cherry to Genesee Street until 1835. The deed of gift of our church lot bears date February 20, 1835, and runs from Jabez Goodell and Diadama, his wife, to George Fleyder, Christopher Haller and Matthias Haist, as Trustees of the German Evangelical Church. It conveys the lot, 50 x 100 feet, at the northeast corner of Genesee and Hickory Streets, "upon the express understanding and condition that the said premises hereby conveyed shall be used and occupied by the said party of the second part (the above named Trustees) as a site for a house of Public Worship for the said Society and used for that purpose, *and whenever the said lot shall cease to be used by the said party of the second part as a place of Public Worship, or whenever the said Church shall depart from or abandon the fundamental articles of Christian faith as adopted at the organization of said Church in the month of December, 1834, or the stated preaching in said House shall not be in conformity with such fundamental articles of Christian faith,* then this indenture and all rights and privileges of the said party of the second part and their successors in office shall cease and determine and be of no effect whatever."

On February 6, 1835, "The German Evangelical Society of Buffalo" was incorporated by filing in the Clerk's Office of Erie County (recorded in Liber 1 of Miscellaneous Records, at page 250) of a certificate, signed by Christian Duerr and Jacob Adler, presiding elders, pursuant to action of the congregation taken at a meeting held January 24, 1835, at "the Lecture Room of said congregation in the City of Buffalo" (presumably the little Franklin Street school house). The Trustees of the Society elected at the meeting and named in the certificate were George Fleyder, Christopher

F. Haller and Matthias Haist, being the same Trustees named in Mr. Goodell's deed of gift.

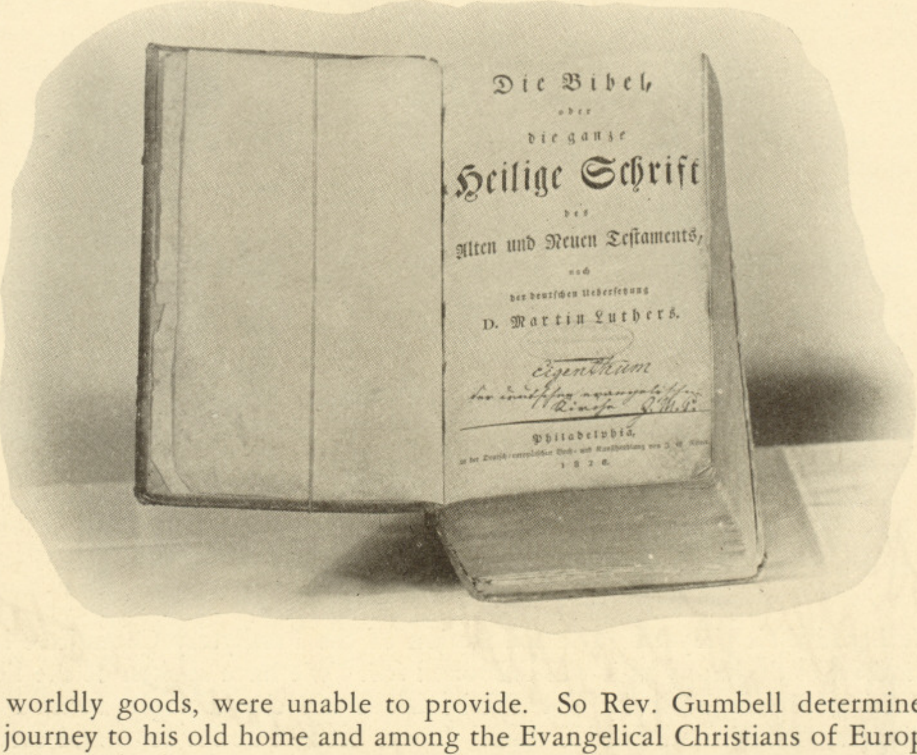
The little congregation now was legally organized as a body corporate and had a building site, but wherewith would these poor German immigrants erect a church, even if ever so modest? The question disturbed them and we may be sure that ardent prayers ascended to the Throne of Grace for guidance and help. In the greatest of all homilies, the Sermon on the Mount, Christ says:

> *"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matth. 7:7.)*



He heard their prayers. The solicitation of the Presbytery Committee had another result, happy as it was unlooked for. We have spoken of the little Meeting House built by the Presbyterians on the triangle formed by Niagara, Church and Pearl Streets. It was erected about 1818 and served the First Presbyterian Church for a number of years, when it was moved, to make room for a new church edifice, to the site on Niagara Street, north of Eagle, where now the Masonic Temple is located. Here it became the house of worship of the *English Methodist Church,* later known as the Niagara Street Methodist Church. It so chanced that at the time the German Evangelical Society was making efforts, through the Presbytery Committee, to secure a place of worship of its own, the Methodists were about to erect a new church on the Niagara Street site and graciously now they presented their little Meeting House to the needy German Evangelicals of Buffalo. It was a small, unpretentious, one-story frame building, 50 x 40 feet, as appears from an accompanying picture, but it was ample for the little German congregation. How thankful and happy were they to get it! With much labor they moved it to the site at Genesee and Hickory Streets presented by Mr. Goodell. Here, known generally as "Gumbell's Church," it stood and served the needs of the congregation until 1850, when it gave place to another and larger church.

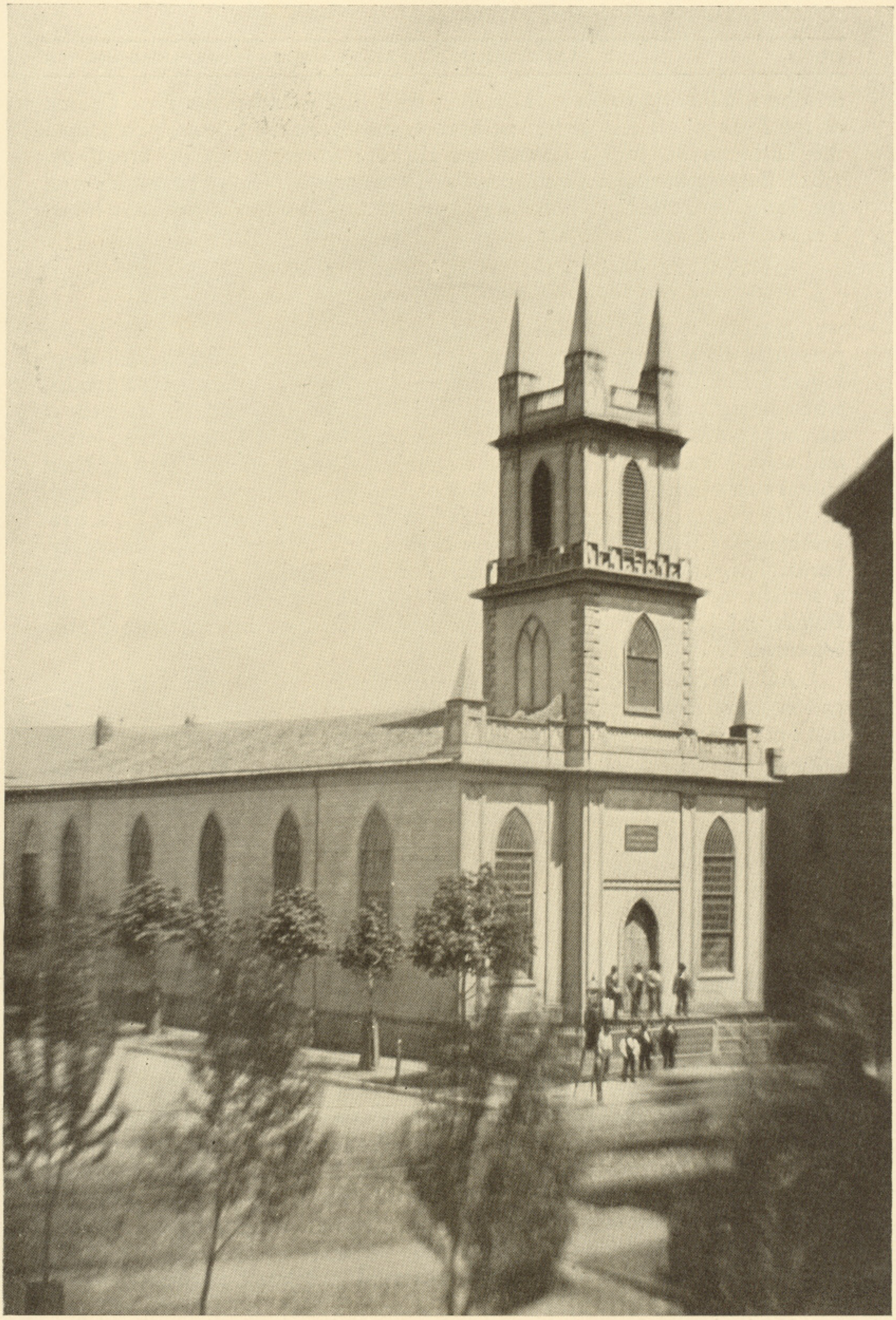
Slowly but surely the membership grew and the little mission church prospered under the fostering care of Rev. Gumbell. In 1838 he stepped out of the fellowship of the local Presbytery and with the congregation joined the United Evangelical Protestant Synod of North America. But after two years they returned to the Presbytery. The little Meeting House needed extensive repairs for which the congregation and its members, poor in worldly goods, were unable to provide. So Rev. Gumbell determined to journey to his old home and among the Evangelical Christians of Europe to solicit gifts for his struggling congregation. In 1841, armed with letters of recommendation from the Buffalo Presbytery, Rev. Gumbell visited England, Holland, Switzerland and parts of Germany. What the result in gifts, so far as the congregation was concerned, is now not to be ascertained. The church, orphaned by the prolonged absence of its pastor, helped itself in the Sabbath services as best it could by Sermon and Scripture readings by the members, song and prayer. Shortly there appeared in Buffalo a man, Joseph Harlacher by name, who professed to be an Evangelical preacher. Believing that Rev. Gumbell would not return, the congregation elected Mr. Harlacher its pastor. Soon it developed that he was a member of the Evangelical Association, so called, and under him Methodism found entrance into the church. This resulted in a serious breach. Part of the



Die Bibel,
oder
die ganze
Heilige Schrift
des
Alten und Neuen Teſtaments,
nach
der deutschen Ueberſetzung
D. Martin Luthers.

Eigenthum
[illegible]

Philadelphia,
[illegible]
1 8 2 6.



The First St. Paul's Episcopal Church
Our Second Church
1850-1877

members, adhering to Rev. Harlacher, with him founded the First Church of the Evangelical Association at Spruce and Sycamore Streets, part joined the Lutheran St. John's Church on Hickory Street, south of Broadway, (then Batavia Street) and the rest held fast to their own church life and the Fatherland's church doctrines and tenets. This was a grievous blow. Yet the Good Lord, who said:

> *"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."*

was gracious to the torn little church and led to it, in a short time, in the person of Rev. Langner, a native of Switzerland, a truly Evangelical theologian. Rev. Langner served the church faithfully about eighteen months, when he resigned and left Buffalo. In 1843 the congregation elected as its shepherd Rev. William Veil, of nearby Eden, Erie County, who often had served it as substitute. In the same year Rev. Gumbell, having been absent two years, returned from Europe. Finding his former pulpit supplied, he with two other clergymen founded in Wyoming County, N. Y., a new Presbytery. Because of this he was excluded from the Buffalo Presbytery. Functioning as preacher here and there for a time, Rev. Gumbell later joined a socialistic sect, named Eben-Ezer, which then existed in the vicinity of Buffalo and after several years journeyed with it to Iowa, where highly esteemed he lived to a ripe age.

After much unrest and trouble matters now improved and the congregation gained substantially in membership. It was reorganized and early in 1845 adopted its Articles of Faith and its first constitution. At a meeting January 12, that year, the following council was elected: Trustees, William Messing, Stephan Weiszgerber and John Nebe; Elders, John Schoenthal, John Schiefer and Henry Schwartz. Of these John Schiefer was chosen President and Henry Schwartz Treasurer. About this time a pedagogue, G. F. Roth, organized within the congregation, its first parochial school. In him was found a Secretary, so that now the Church Council was fully organized and ready to function. Rev. Veil gave the church three years of faithful and successful service, when he surrendered the pastorate and also left Buffalo. His successor was Rev. George S. Vogt, who had been serving the Reformed Zion's Church, whose worship was held in a small frame building at Cherry and Spring Streets. He resigned the pastorate of Zion's Church and in October, 1848, became the shepherd of St. Peter's. Many from Zion's followed Rev. Vogt and became members here.

Rev. Vogt then was thirty-five years of age, in the prime of vigor and young manhood. Born in Weisenberg, Germany, in 1813, he was educated at the college in that place and at the Strassburg Seminary. He taught school for a time in Niederbrun, Alsace, and came to America in 1846. His first American pastorate was in St. Peter's Protestant Evangelical Church, at Syracuse, N. Y. The following year he came to Buffalo. He was a vigorous preacher, a zealous pastor and served our church faithfully twenty-eight years.

Beginning about the time Rev. Vogt left Germany, the political dis-

Rev. George S. Vogt
1848-1875

turbances and unrest there, culminating in the Revolution of 1848, began to take alarming form and thousands of Germans emigrated to free America. Although many German nationals had come here previously, these disturbances gave impetus to the tide of immigration, growing stronger and stronger in the following decades, until by 1880, as we have said, about two and one-half million Germans had left their fatherland and sought freedom, place and fortune in the United States. Of these a large number established their homes in Buffalo. If our congregation until 1848 had made only modest progress, she now grew apace under the vigorous administration of Rev. Vogt, aided by the strong influx of German people. With the help of God she struggled through the sorrowful year 1849, in which our city, then grown to forty thousand or more, was heavily stricken by an epidemic of Asiatic Cholera. Despite this the congregation increased so rapidly that in less than two years after Rev. Vogt's induction Gumbell's Church became too small. The little Presbyterian and Methodist Meeting House had to be removed a third time to give place for a larger house of worship. It was sold, moved to Walnut Street above Sycamore, altered into a dwelling, where it stood for twenty-seven years until destroyed by fire in 1877. Thus passed the first church or house built for religious worship in Buffalo, so far as research has disclosed.

Early in 1850 the members of the growing congregation determined to secure a larger church. As always, their hearts were willing, but their purses lean, and it was a question of ways and means. But the Lord answered their prayers and, as in 1834 so again 1850, a fortuitous circumstance favored them. As we have seen, St. Paul's Episcopal Congregation in 1819 had built, for that time, an imposing church at Erie, Church and Pearl Streets. This congregation, also increasing rapidly, by 1850 had outgrown its quarters and determined to build a new edifice. The Episcopalians offered their church building to their German brethern for the price of $800.00. The sale included "all above the foundation, the carpets in the aisles, glass chandeliers, side lamps, stoves and the cushions belonging to the desk and pulpit, but reserving the bell, organ and font." The contract soon was executed and four years given to pay the purchase price. It was impossible to pay the whole in that time. Not until February 25, 1856, six years after the contract was made, was it possible to pay the final $100.00. At much personal sacrifice of the members the building was moved to Genesee and Hickory Streets and prepared for the service of God, the moving taking a month to complete. Great was the rejoicing over the commodious new church and still greater over the ensuing increase in membership. So rapid was this that within five years an extensive addition had to be built. Thus enlarged, the church was adequate and stood upon the lot presented by Mr. Goodell until June 1, 1877, when its dismantling began to make room for our present impressive building.

In the early years of Rev. Vogt's pastorate he, with the congregation, joined in membership with the United Evangelical Protestant Synod of North America, later known as the "Synod of the East."

In October, 1840, six ministers laboring among the early settlers in and

Rev. Edward Jung
1876-1894

about St. Louis, Missouri, met in a primitive, little log church in the Gravois Settlement. They organized the "German Evangelical Church Society of the West." In 1850 a similar group founded the "German Evangelical Church Society of Ohio." These two societies were merged at a conference in Cincinnati, Ohio, in 1858. In 1866 the name "German Evangelical Synod of the West" was adopted. In 1872, at a conference held in Quincy, Illinois, the above mentioned "Synod of the East" and the "Evangelical Synod of the Northwest" joined the "German Evangelical Synod of the West." The Synod of the East brought twenty-five churches and pastors, and the Synod of the Northwest forty-eight churches and pastors, into the merged body. At the General Conference held in Chicago in 1877, the title was changed to "German Evangelical Synod of North America." At St. Louis, Missouri, October 13, 1925, the word "German" was dropped from the name. The Evangelical Synod, throughout its existence, stressed particularly the principal of a United Protestantism.

At the General Conference in St. Philippus Church, Cincinnati, Ohio, October 3-10, 1933, a merger of the Evangelical Synod of North America with the Reformed Church in the United States was tentatively agreed upon, was consummated in a joint conference in Zion's Evangelical Church, Cleveland, Ohio, June 27, 1934, and the name "Evangelical and Reformed Church" adopted as the title of the merged bodies. Into the merger the Evangelical Synod brought 1,165 congregations and 1,191 ministers; the Reformed Church 1,697 congregations and 1,334 ministers. Rev. Krohne was a delegate from the New York District at these conferences.

About 1851 the congregation assumed or came to be known by the name German United Evangelical St. Peter's Church. This was not done legally nor is it to be ascertained just when or why the name was changed, because there is no entry in the minute books concerning it. The legal name continued to be The German Evangelical Society of Buffalo, N. Y., until 1877. However, as seems to have been the custom in those days, the church was familiarly known and spoken of as Vogt's Church. Rev. Vogt served faithfully until December, 1875, when he gave up his pastorate. Later he became pastor of the Evangelical Protestant St. James' Church, located in Oak between Tupper and Genesee Streets. Here he served until his death on Good Friday, April 15, 1881. He was an eloquent preacher, a tireless, efficient, Christian worker, loved by his people, honored by the citizens generally. One of his sons, Frederick A. Vogt, will be long remembered by the graduates of the Buffalo High School (Old Central), then located on Niagara Square on the site of the present State Building, as first, the teacher of the classical languages and later, until his death, the school's efficient principal.

Rev. Vogt's successor was Rev. Edward Jung, who was called from St. Paul's Evangelical Church in Erie, Pennsylvania. Rev. Jung was a native of Buffalo, born in 1847 on Walnut Street, almost within a stone's throw of St. Peter's, of devout German parents who had settled in Buffalo in 1846 and who, as tradition has it, were regular attendants of Gumbell's Church. He attended the local parochial school and later a private school

Rev. Otto Becher, Ph. D.
1894-1900

conducted by Rev. Frederick Schelle, afterwards pastor of St. Stephan's Evangelical Church, at Peckham and Adams Streets. This school long was one of Buffalo's best college preparatory schools and was attended by many young men who later ranked with the city's most prominent professional and business men, among them Hon. Wilson S. Bissell, lawyer and Postmaster General in President Cleveland's cabinet, George Laverack, George Urban, Edward Movius and others. Here Rev. Jung, preparing for the Christian ministry, received a classical and the rudiments of a theological education. He finished a three years' course at the theological Seminary at Lake Zurich, Illinois. Following this, he remained a year as assistant to Rev. Leopold Alberti, who in connnection with his duties as a professor in the Seminary was the pastorr of a church in the neighborhood. This experience in practical Christian work, under such a capable divine as Prof. Alberti, was a valuable training; and Rev. Jung, throughout his life, ascribed much of his later success to the practical lessons in Christian ministry and in church administration learned at the feet of his preceptor, the good professor. Rev. Jung was ordained in ? ? and soon afterward entered upon his first pastorate in the German Evangelical Church at Rome, N. Y. After serving there a year he was called to St. Paul's Church at Erie, Pa., where he officiated a little over five years. Rev. Jung was installed as pastor of St. Peter's May 21, 1876. Having been honored by the call to his mother church, he had this additional incentive for enthusiastic, progressive work. At once he took hold with characteristic energy and zeal.

The congregation had grown so rapidly in the previous years that the church building became again inadequate. Several times efforts had been initiated looking to the erection of a new church, e.g. in 1873, when plans were worked out, collection lists made, etc. Unfortunately for one reason and another all this came to nothing. But, in the year 1877 necessity forced the decision that either extensive and costly additions and alterations be made in the old church, or a new one be built. Wisely the congregation determined, April 17, 1877, to erect a new church. Relying on the Lord for help, hand immediately was laid to the task. The old building was sold and dismantled, a Building Committee, composed of Casper Bapst, Jacob Croessmann, Peter Frank, John F. Speisz and Conrad Seeber, was appointed to undertake and supervise the construction. The plans of Architect Milton Beebe were accepted and the work proceeded accordingly. The contractors Jacob Beier & Son and Jacob Jaeckle were awarded the contracts, the former for the mason work and the latter the joiner work. The excavation was begun June 19, 1877, and so rapidly did it proceed that a month later, July 22, 1877, the cornerstone could be laid. Under the protection of Almighty God the heavy, risky task was completed with expedition and without mishap, so that on February 3, 1878, our Forty-third Anniversary, less than ten months after the decision to build, the new church was dedicated to the Triune God in an imposing service. During the building period the congregation, through the courtesy of Zion's Reformed Church, held its services in that church on Lemon Street.

It having become necessary to borrow funds upon the security of a

Rev. Theophilus F. Bode
1903-1928

mortgage upon the church properties for the purposes of the new structure, it developed that the congregation held title to its lands under both the names German Evangelical Society and German United Evangelical St. Peter's Church, but it had no legal authority to use the latter name. This necessitated legal proceedings and upon the initiative of the pastor an order was obtained from the Erie County Court, December 29, 1877, to change the name to German United Evangelical St. Peter's Church of Buffalo.

In round figures the cost of the new church was $34,000.00. This sum does not include the price of the organ, first played at the Easter service in 1855, nor of the tower bell, bought in 1869, both of which were installed in the new edifice.

At the commencement of the building operations the congregation had in its treasury about $4,500.00. In the summer of 1877 Mr. E. W. Peseler and Rev. Jung collected within the church circle nearly $12,000.00 more, most of the members, as always, proving themselves willing contributors. The Women's Aid Society gave $400.00 and the Women's Benevolent Society $300.00, with which sums the church was embellished with windows of art glass. The devoted women also presented the carpets, furnished the sacristy and gave other furnishings. The marble baptismal font and the clock in the Sunday School room were provided with funds collected by the Misses Steul, the Misses Urff, the Misses Peseler, Miss Schneider and Miss Jacobs.

On March 18, 1878, the congregation purchased from Mr. Xavier Dilger the so-called Heimlich Property, adjoining the church, at the cost of $2500.00, of which $500.00 was paid in cash and a mortgage for the remainder given Mr. Dilger. After all this, and all payments for the erection and furnishing complete of the new sturcture were made, the congregation had a debt of $15,600.00, a weighty burden for our people at that time. But they faced it with fortitude and confidence. For its speedy liquidation it had been decided, as early as November, 1877, that a pew should be rented to no person who had not paid, or obligated himself to pay, at least Twenty Dollars into the Building Fund, and in January, 1878, upon the urge of the pastor, that all receipts from plate collections—in those days they did not use plates or baskets to gether the offerings, but used the "klingelbeutel"—be deposited in a local savings bank and at the end of each year applied to the reduction of the debt. The Lord God, who guides the hearts and hands of men, made us eager to give and our good people so freely brought their offerings that at the Dedication Anniversary, in 1884, the pastor with joy and thanksgiving was able to announce to his flock: "Praise be to God, all our debts are now paid," and to add: "Upon none of us has the burden rested too heavily."

Architecturally the new church is an imposing structure. Gothic in style, with its pointed arches, its classic lines, its lofty canopy, surmounted by tall, slender spire and minaret, it is one of the handsomest church edifices in our city and unsurpassed as an example of the best in church architecture of the period.

Minzig Photo'r '10.

THE CHURCH COUNCIL
1910

What an accomplishment was this! What a contrast to the tiny, rough Meeting House, "Gumbell's Church," presented half-a-century before to the little group of German immigrants, or even to the more imposing former Episcopal church, our second house of worship! What an example of Christian faith, fortitude and steadfastness! What a splendid fulfillment of God's covenant with His deciples! In fifty years, a brief "watch in the night" in the scheme of God's Universe, to whom "a thousand years are as but yesterday when it is past," the tiny group of Christian Germans, by His grace and their own steadfast faith, had developed into a large, militant Church of God, ever spreading more widely its benign influence not only among those of German tongue, but throughout the swiftly growing community. And that not only; they possessed, too, *free of debt*, a fine, modern house of worship, consecrated to the service of their Savior. In little more than six years these devoted people from their slender purses contributed more than $32,000.00 to lift from their beloved church the burden of worldly obligation. What striking proof is this, in itself, of the unity, the singleness of purpose, the consecrated self-denial, the sense of Christian duty and gratitude, the love of God, the Father, that characterized this congregation half-a-century ago.

The church constitution to this time was defective in important particulars and a committee, composed of E. W. Peseler, Henry Schirmer, Sr., John Fink, Henry Lauth and Rev. Jung, was appointed to work out a new one. In the Fall of 1877, completing its work, the committee laid the proposed new constitution before the congregation. On December 10, 1877, it was approved and became effective.

January 16, 1884, the congregation decided to adopt for its future song service the hymnal of the German Evangelical Synod of North America. It was used for the first time on Palm Sunday, 1884.

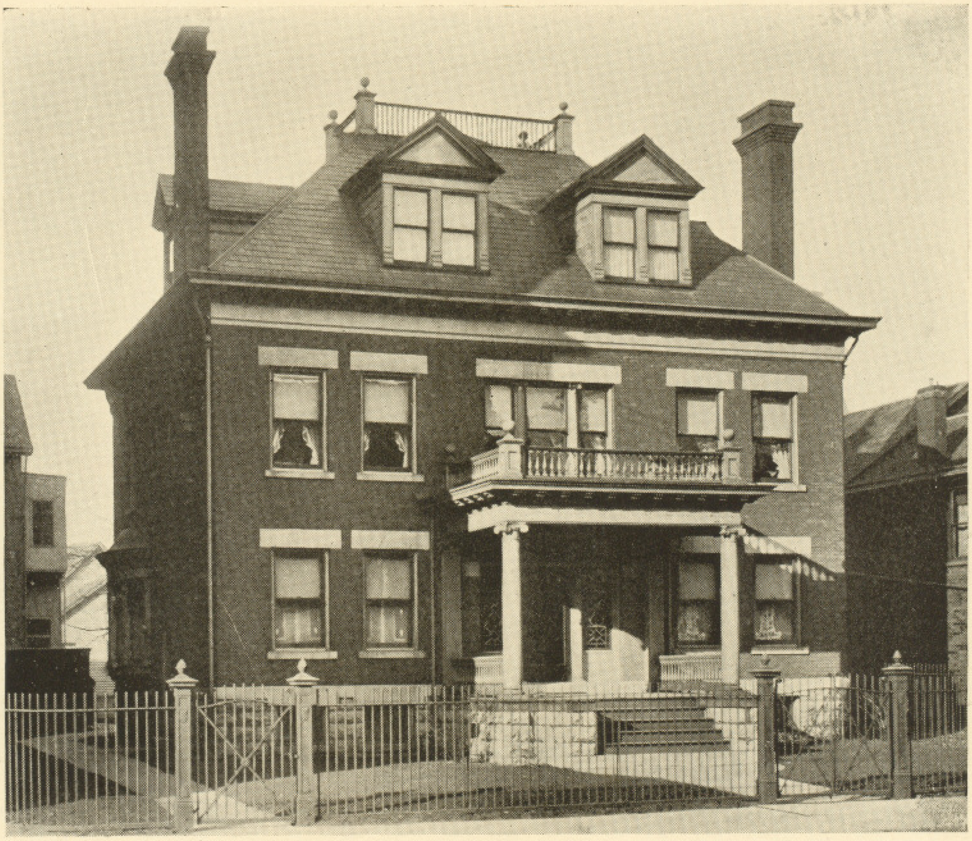
February 5, 1885, in two imposing services of praise and thanksgiving, the congregation celebrated its Fifty Year Jubilee. The morning service was opened by Rev. Henry A. Kraemer, Pastor of Trinity Evangelical Church of Buffalo. Prayer was spoken by Rev. Theodore Munzert, of Lockport, N. Y. Two sermons were delivered; the first by Rev. C. Siebenpfeiffer, of Rochester, N. Y., then Vice-President of the Evanglical Synod. Rev. Siebenpfeiffer chose for his text the 58th verse of the 15th chapter of St. Paul's sublime First Epistle to the Corinthians:

> ***"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."***

The second was delivered by Rev. Valentine Kern, of Erie, Pennsylvania, who chose as his text, the words of the Savior as set forth in the Gospel according to St. Matthew, the 16th chapter, 18th verse:

> ***"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."***

Rev. Jung, the pastor, read the "Festbericht bei dem fuenfzigjaehrigen Jubilaeum," an historical sketch of the congregation from its earliest days.



The Parsonage

The evening services were conducted by three local pastors of our denomination. Rev. John Bank, of St. Matthew's Church spoke the prayer. Two addresses were delivered; the first by Rev. Gottlieb Kottler, of St. Luke's Church, upon the story of Esau and Jacob as recorded in Genesis 32, verses 10 and 26:

> *"I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewd unto thy servant; and he said, let me go, for the day breaketh. And I said, I will not let thee go, except thou bless me."*

The second was delivered by Rev. Otto Buren, of St. Mark's Church, upon the words of St. John, the Divine, Revelations 21, verse 22:

> *"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."*

Interspersed with the wonderful old carols of the Church, the anthems of the choir, the devout attention of the large audiences, these inspiring sermons and addresses rendered the Jubilee services profoundly impressive, adding vastly to the zeal and vigor of both flock and pastor for future labor in God's Vineyard.

At the morning services the pastor announced that the offering would be devoted to the use of Trinity Evangelical Church. It amounted to $200.00, a welcome contribution to the little mission church on Gold Street. Recently the venerable Rev. Henry A. Kraemer, grown grizzled in more than a half-century of service to his beloved Master, recalled that contribution and in his gentle way admonished us not to omit mention of it in this narrative.

Trinity United Evangelical Church was the first of five mission churches established in Buffalo by St. Peter's and her sister churches since 1880. Founded in 1883, Trinity was the object of the especial solicitude and fostering care of St. Peter's and her pastor. Built on Gold Street, then a mere wagon track across the flat and fenceless "Churchyard Farm," beyond the embankment of the Lackawanna Railroad, then operating in Buffalo about a year, in a sparsely settled region with only here and there a habitation in sight, the house of worship was a one-story clap-boarded building, a small meeting house, with one assembly room bare of furniture except a modest reading desk or "pulpit," a little old-fashioned parlor melodeon, a coal stove and a number of "benches" consisting of ordinary kitchen chairs fastened together with wooden cleats underneath—this and other incidental carpenter work having been done by Rev. Jung and Rev. Kraemer with their own hands. Here for a time its pulpit was served by the several pastors of our churches and the German people in that section came to worship, many of them long distances. Soon the little flock had grown so that they felt they should have a shepherd of their own. Rev. Kraemer, then but a short time ordained in the Christian ministry and having a charge at Westfield, N. Y., was called and at once this robust Man of God, zealous,

energetic in His service, took hold. More than fifty years has he labored in the same fold, a half-century of consecration to his God and his beloved Trinity Church, a continuous service in the same church unequalled in Buffalo, except in one instance, as we believe. In 1933 Trinity, developed into a large, militant congregation of wide influence, and her beloved pastor, celebrated their Fifty Year Jubilee. The devout people of our Evangelical churches, including more than a goodly number from St. Peter's, took part in the celebration, thereby showing again not only their continued interest in the progress and success of Trinity, but their love and veneration for her pastor. Rev. Kraemer, to his and his people's great sorrow, was not permitted by his Master to take personal part. On the eve of the festival suddenly he was stricken by serious illness. Suffering but uncomplaining he could only listen in Christian fortitude as the services were conveyed by radio to his bed of pain. Although past the allotted "three score and ten years," the Good Lord mercifully restored him to health and vigor. During the festival the good pastor had the satisfaction of hearing his long, faithful service appreciated in sermon and address, in the publicly manifested veneration of his flock and his myriad friends, and particularly felicitated in an autograph letter from the President of the United States. The only survivor of the pastors who officiated at St. Peter's Jubilee fifty years ago, Rev. Kraemer is to take a part—to him and to us a welcome part—in our Centennial Celebration and is to deliver the Anniversary Sermon.

St. Peter's Church Council in the Jubilee year was composed of the following: Trustees—William Schier, President; William F. Schoenthal, Secretary; Jacob Jaeckle, Treasurer; Henry Lauth, Michael Ulrich, George Herbst, Sr., Gottfried Hack, Frederick L. Beier and John Meier; Elders—Ernst W. Peseler, William Schneider, Henry Schmidt, Richard Schmidt, Louis Kempff and John Pufpaff.

In 1886 the Triennial General Conference of the German Evangelical Synod of North America was held in our church. For this our good people contributed generously and opened their homes for the entertainment of the visiting clergymen and lay delegates. During the conference our present fine church organ, then recently installed, was dedicated in a special service. The renowned English organist, Frederick Archer, of New York City, secured at large expense, gave a splendid concert of sacred and classic organ numbrs, which was attended not only by our own people but by music lovers throughout the city.

With the passing years the heating system in the church became inadequate. Two large hot-air furnaces, located one at each end of the Sunday School Room, had provided heat. These now were superseded by a steam plant. In 1892 a boiler room for the new apparatus was excavated at the rear of the open space next east the church and steam pipes installed in the church auditorium, the Sunday School Room and elsewhere in the building.

The cost, about $6,000.00, almost immediately was liquidated by a special collection.

In 1894 the congregation suffered grievous loss in the death of its beloved pastor. Twenty-five years of incessant labor in the Christian ministry gradually undermined the vigorous constitution of Rev. Jung. Always an untiring worker, not only in the interests of his several congregations and in the spiritual welfare of his people, he gave unstintingly of his time and abilities in the mission field, both domestic and foreign, in the multitude other activities of the New York District and of the General Synod, as well as in all works, spiritual and temporal, that make for the building of God's Kingdom on earth. Sustaining physical breakdown in 1893, he returned to his pulpit after several months leave of absence. But it was only temporary. Early in 1894 he collapsed. Following six months of suffering the Lord beckoned and the weary worker closed his eyes in death August 10, 1894, at the age of 47. Bereft, the sorrowing flock bathed his bier in the tender homage of their tears and on August 14, 1894, they lowered him into the cool bosom of Mother Earth.

In grateful memory the congregation erected at his grave in Forest Lawn Cemetery a stately monument, surmounted by his statue in the robe of his Divine calling, the open Scriptures in his hands. There it stands, the enduring granite bearing silent testimony to the love and veneration in which ever they held him.

Rev. Jung, unshakable in his faith in the Lord, his Master, and in the innfallibility of His Word, was a powerful preacher, an efficient, practical church administrator. The impress of his teachings and of his work in St. Peter's is evident after forty years, even to this day, and he still is held in loving memory by our people. This strikingly was manifested by their erection in the church auditorium of a fine bronze memorial tablet nearly a third of a century after his untimely passing.

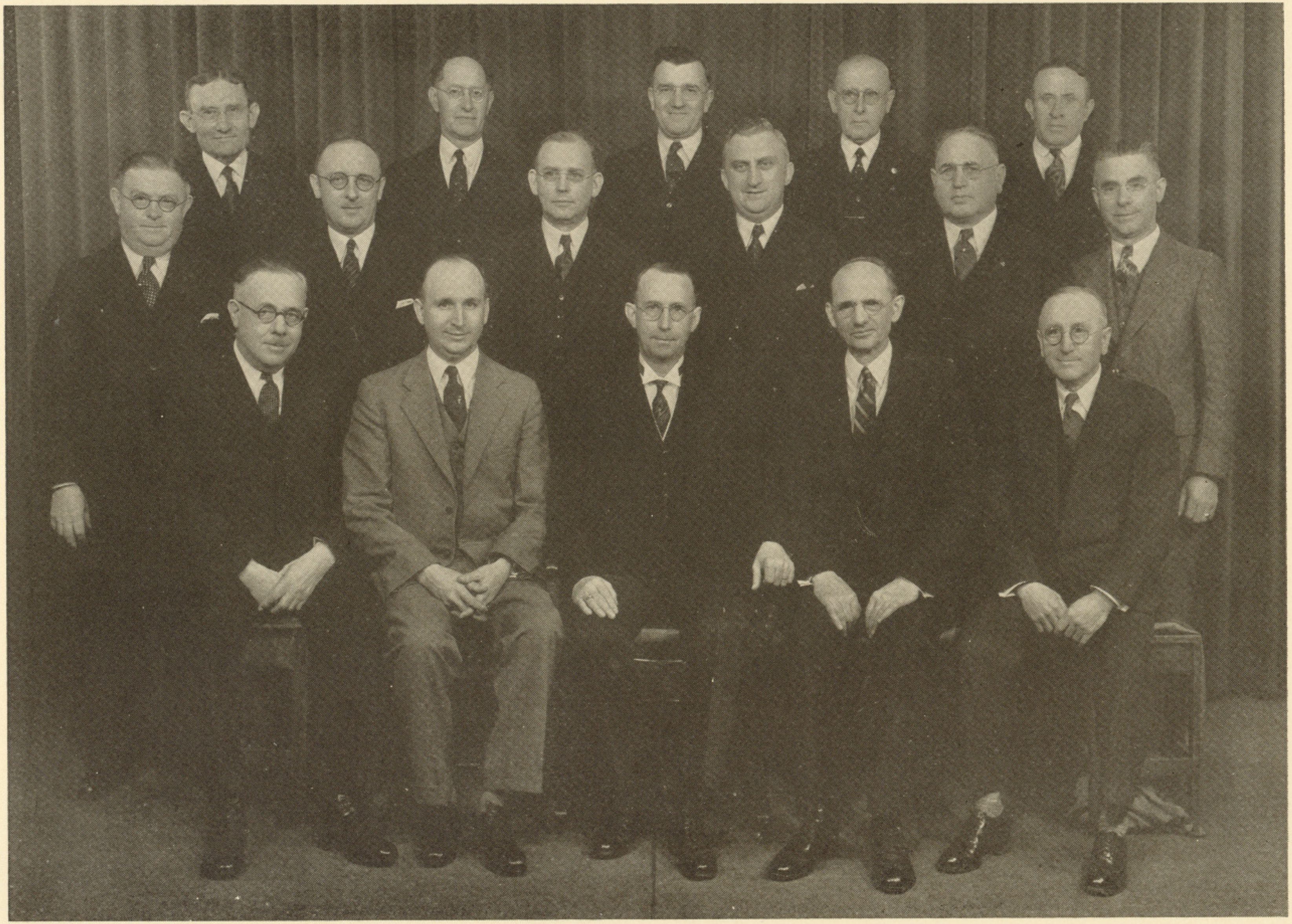
To Rev. Jung the House of the Lord was a sacred place, not only on Sundays and other holy days, but always, every day; a place erected by God's Grace and consecrated solely to His service; to him the Word of God as recorded in the Scriptures is Truth, to be accepted as such by His disciples; to him it was the duty of the Lord's disciples to contribute, accordingly as He prospered them, to the support of His church and the upbuilding of His Kingdom, in appreciation of the manifold blessings showered upon them, without expecting within the church also secular diversion of eye, ear or palate. Accordingly he taught that there is no room in the House of God for instruction of anything except the Word of God; that the pulpit and the church are not the places for lectures on temporal subjects, however elevating, for expounding theories upon the authenticity or consistency of the Bible and the Bible Story, for entertainments of various kinds to gather money even for church or charitable purposes, and the like. This teaching is a cherished tradition in St. Peter's and we are glad to record that within her confines for more than a half-century only the Word of God has been taught, that from her pulpit and her rostrums have been preached the Gospel of Jesus Christ and the salva-

Edward L. Jung
Writer of Historical Sketch

tion of the world through His death and resurrection, and that there no temporal agencies for the gathering of money for the church or otherwise has found countenance.

Rev. Otto Becher, Ph.D., of Elmira, N. Y., was chosen as Rev. Jung's successor. Elected October 10, 1894, he took up his duties December 1, following. Dr. Becher was born in Germany in 1863, received a thorough classical and theological education in his native land, was a scholarly savant and held the distinguished university degree of Doctor of Philosophy. Before coming to America he had served in the State Church of Germany and previous to his call to St. Peter's had been pastor of congregations in Troy and Elmira, N. Y.

Dr. Becher was a Christian gentleman, able, frank, highly educated, a powerful preacher, devoted to his Master and to his Divine calling. In St. Peter's he found a most difficult field. His ministry in any German-language church in America at that period would have been difficult and perplexing. This was due not to any shortcoming in him, either as a man or as a minister. It was due to the times, to the rapid and radical change in conditions and customs which the German people in the United States were undergoing, to the peculiar situation then existing in all our foreign language churches. Had Dr. Becher lived and been called to the pastorate of St. Peter's a quarter-century earlier doubtless his service and progress among us would have been to him and to our people wholly satisfying. But, born and educated in Germany, brought up, ordained and served in the State Church there, having come but recently to America, strongly imbued with German views of the position and prerogatives of the German State clergyman and with German ways generally, Dr. Becher in America found himself amid strange surroundings and strange customs. He did not understand our people. We did not understand him. The reason is obvious. As in all foreign language churches in America at that time, particularly those organized at an early date, St. Peter's Church rapidly was becoming, in truth already had become to a degree, Americanized in language and customs. The heavy immigration previous to 1880 had been the source of most of St. Peter's members. Almost without exception our members then were men and women, native of Germany, and their children. They and the children habitually spoke the tongue of the Fatherland. The children, whether born abroad or here, attended the church or parochial school, where the instruction was in German, not only in language, but largely in the beliefs and tenets of the Fatherland, both religious and secular. Church services, Sunday School, baptims, confirmations, marriages, funerals, the administrative affairs of the church and its societies, all were conducted in the German tongue. So long as they lived, the adult native Germans, resident in America, habitually in the family circle, in church and elsewhere, heard and spoke their native language almost exclusively. Their mother tongue was dear to them and they clung to it. Most of them could speak and understand English only indifferently, if at all. But as their children grew up, and particularly their grandchildren, and came in contact more and more with the English speaking populace, as the public school system was ex-



The Church Council

tended and the schooling of all children became compulsory, as they associated and intermarried with English speaking families, gradually they discontinued the use of the German and habitually spoke English, except perhaps with parent or grandparent. By 1894 the second American-born generation in an astonishing number, even in many cases the first generation, descendants of our German immigrants, neither could speak nor understand the tongue of their fathers, or at best only with difficulty. The great American melting-pot, in the course of the years, fused not only the Germans but the host from other foreign shores into American citizens, imbued with American ideals and speaking the language of America. Unless specially schooled in the tongue of their fathers, these Americans, particularly of the second and succeeding generations, neither spoke nor understood it. This, in the nature of things, was inevitable. The immigration from Germany gradually dwindled until by 1880 it practically had ceased. Since then few Germans, comparatively, have found their way here. That source of membership for our German churches was stopped. The children and children's children of our immigrants must form St. Peter's membership of the future. Meantime the melting-pot kept simmering. Early even in the pastorate of Rev. Jung the trend toward the use of English in our church began to manifest itself. Native born and educated, observant, he understood the trend and saw its portent, remarking often that the time was not far distant when the German must be supplanted by the English tongue in all our services, if St. Peter's was to survive. There is no record and we have no recollection of any pastoral service conducted within the church building itself by Rev. Jung in English; yet during his pastorate, more especially in the later years, he performed many home baptisms, marriages and at least one funeral service in that tongue. While the official language of the church was to remain German for more than a generation later, and its records and those of its several societies meantime were kept in that language, the debates and discussions were carried on, more and more, in English and that tongue became, in greater and greater degree, the speech of our people within as well as without the church. Such was the situation when Dr. Becher became pastor of St. Peter's late in 1894. By birth, rearing, education, background, wholly German, clinging not unnaturally to the language and to German ways, speaking English indifferently and with reluctance, not understanding or appreciating the great change in respect of language and customs wrought by years and environment in the Germans of America and their descendants, he failed to realize, as did the congregation, the handicaps under which both must labor. Perhaps the committee charged with the selection of a new pastor should have foreseen this, but manifestly they did not; or if some of them did foresee it, doubtless they hoped to postpone what to most of them appeared the sad day when the use of the mother tongue in the church must disappear. The congregation was united and devoted to its church. Sincerely and in high hope it took the new pastor to its bosom. Shepherd and flock worked hard and faithfully, hand in hand, and for several years things went smoothly. But Rev. Becher's natural differences of viewpoint and temperament inter-

Rev. Frederick H. Krohne, B.D.-M.A.
Pastor

fered with the performance of pastoral offices in step with his peoples' wishes. Other conditions, traceable to opposite and divergent ideas of pastor and flock, intervened, resulting latterly in more or less discontent on both sides. Nearly nine years Dr. Becher and our people, mutually forebearing, labored sincerely and in Christian fortitude to maintain the former spirit, unity and devotion in the congregation and to keep up the membership. Sincere in his consecration to the Master and single in his purpose to build up His church and His Kingdom, but coming to realize, sorrowfully, that it would be best for the congregation and for him that they part, Dr. Becher resigned the pastorate April 1, 1903. Upon his insistence, regretfully the resignation was accepted and he left to the sorrow of our whole people who had become attached to him personally, for his was a lovable character. He delivered his parting sermon on Whitsunday, 1903, and soon afterwards returned to Germany, where he again entered the service of the State Church. At the time of his death, December 1, 1930, at age 67, he long had been pastor of a church at Menzingen, near Heidelberg, Baden. Dr. Becher did not again visit America, but in 1931 his son, Rev. Otto T. A. Becher, born in Buffalo in 1900, and his father's successor in the Menzingen church, visited St. Peter's. He was received with delight by his father's many friends here and was hospitably entertained during his stay of a week or more. He occupied his father's former pulpit, conducting the Sunday afternoon German service August 16, 1931.

In a largely attended meeting June 15, 1903, the congregation unanimously called Rev. Theophilus F. Bode, of St. Peter's Church in Louisville, Kentucky, to the pulpit of St. Peter's in Buffalo, as Dr. Becher's successor. Meantime, by appointment, Rev. A. Busse officiated. Since Rev. Bode had not previously delivered the usual trial sermon here and except by reputation was unknown to our people, his selection was a splendid tribute. So enthusiastic were our people at the choice that they ordered the church bell rung for ten minutes and a telegram immediately sent to Rev. Bode notifying him of his election.

Rev. Bode was born in Femme Osage, Missouri, March 3, 1864. Educated in public and private schools, he finished his theological training in and was graduated from Elmhurst College and Eden Seminary. Ordained by Rev. Frederick Fausel, Pastor of the First Evangelical Church, Burlington, Iowa, assisted by Rev. Zimmermann and Rev. Daries, July 11, 1886, he had served churches in Burlington, Iowa, two years, as assistant to Rev. Fausel; five years in Troy, Ohio, and in Louisville, Kentucky, ten years. He undertook his pastorate here in October, 1903, at the age of 39. He was a robust man, in the prime of intellectual power, engaging in manner and attractive of personality. Immediately he took hold vigorously and being able to meet his people, converse with and serve them with equal facility either in the German or the English tongue, he soon was in cordial relationship with all his flock and they gave him their love and wholehearted support.

Until this time the congregation possessed no parsonage, its pastors each having provided his own living quarters. At a meeting December 1,

John L. Priebe
President

1903, it was decided to erect one. A Building Committee at once was appointed, composed of the President, John Hoffmann, and Rev. Bode, Henry C. Steul, Charles P. Henn, Fred C. Loh and Jacob Oberkircher. At the Annual Meeting, January 20, 1904, the committee was authorized, with the Church Council, to build a parsonage and if necessary to purchase a lot for the purpose. It also was decided to make an envelope collection to meet the cost of the building and of renovating and redecorating the church interior. Forty feet of land next the church on Genesee Street were acquired at the cost of $8,500.00. Jacob Oberkircher was appointed architect and at the opening of Spring the work was begun. The cost of the building was nearly $12,000.00. On January 2, 1905, the parsonage was dedicated.

In the same year, 1904, the interior improvements of the church were undertaken, frescoing, installation of a water motor for the organ, renovating, etc. This work was done according to the plans of Mink & Son, architects, and completed about September 15, 1904, at the cost of over $5,000.00, under the supervision of a committee consisting of John Hoffmann, Edwin A. Cook, Philip Stein, Henry Eisenberger and Rev. Bode. The reopening of the beautified, redecorated church was celebrated in a special service Sunday, September 25, 1904. To the sorrow of the whole congregation permission was not granted the beloved and efficient President, Mr. Hoffmann, to take part in the celebration. The Good Lord called him Home, August 22, 1904.

In this year, also, it was found expedient to institute English services, but at first only on Sunday evenings. Bowing to the inevitable, the congregation made the change. Rev. Bode was proficient in both the German and English tongues and the transition caused no agitation or inconvenience. With the passing years gradually the English has supplanted the German, until now all our services are conducted in the English language, except that once a month there is a Sunday afternoon service in German for those who still like to hear God's Word in their mother tongue or who do not readily understand the English.

Under the diplomatic guidance of Rev. Bode the work went forward apace, the membership increased and was welded again into a united, zealous body.

The celebration of the Seventy-fifth Anniversary took place February 6, 1910. Although, as we have seen, there had been for several years Sunday evening English services, the church after seventy-five years still retained much of her German character and of the spirit of her Forefathers.

The members of the Church Council in the Jubilee year 1910 were: President, Fred H. Loh; Vice-President, William C. Kratz; Secretary, William F. Schoenthal; Treasurer, George Elsaesser; John Meier, Sr., Philip Stein, Henry Eisenberger, Henry C. Steul and Peter Young, constituting the Board of Trustees; and John Schenk, Richard Schmidt, Edwin A. Cook, Carl Schwitzgabel, Louis Priebe and Charles Nagel, composing the Board of Elders.

The Jubilee Committee consisted of Rev. Bode, Chairman; William C.

HENRY EISENBERGER

Superintendent of Sunday Schools

Kratz, Secretary; Fred C. Loh, Philip Stein, Edwin A. Cook and Peter Young.

The Jubilee was celebrated in three profound services. Clergymen from a distance as well as from Buffalo officiating, and musicians, vocal and instrumental, not belonging to St. Peter's, generously adding their talents, combined to make the services most beautiful. At the Sunday morning service the festival sermon was delivered by Rev. Jacob Pister, D.D., the distinguished President of the Evangelical Synod and an outstanding preacher, of Cincinnati, Ohio. Sunday evening the service was largely musical and attended by many of our city's foremost musicians and music-lovers. Rev. August Goetz, a son of St. Peter's, Pastor of Bethlehem Evangelical Church, delivered the sermon. A cantata, *Victory Divine,* by J. C. Marks, was sung by the augmented choir, under the baton of the choir master, Emil R. Keuchen. Monday evening the service was partly in English and partly in German. Rev. A. V. V. Raymond, D.D., Pastor of the First Presbyterian Church, brought an inspiring message and the felicitations of our Presbyterian brethren. Since St. Peter's first pastor, Rev. Gumbell, was a member of the First Presbyterian Church and ordained by the pastors of the Buffalo Presbytery, and since St. Peter's was organized and long supported as a mission church of the Presbytery, it was fitting and proper that Dr. Raymond should be invited to occupy our pulpit on this, our Anniversary, and highly complimentary to us that he graciously and with gladness did so. Another child of St. Peter's, Rev. Albin Zink, Pastor of Christ Church, delivered the German sermon. Other pastors who took official part in the celebration were Rev. Henry A. Kraemer, of Trinity Church, Rev. Peter Speidel, of Friendens Church, Rev. Theodore Munzert, of St. Mark's, Rev. William F. Werheim, D.D., of St. Luke's, Rev. William H. Schild, of Bethany, and, of course, our own beloved Rev. Bode. The inspiring messages, the fervent prayers, the sacred anthems, the mighty music of organ, choir and the string instruments, combined to render the services most impressive.

In 1913 the Buffalo Council of Churches was organized to embrace all the Protestant churches of our city, regardless of denomination. Its purpose is the weaving of the Protestant Christians of Buffalo into a closely-knit, militant body to act in concert in building God's Kingdom; "united action in a common cause" in the fields of Evangelism, Missions, Religious Education, International and Interracial Peace and Goodwill, Good Citizenship, Comity and Cooperation. St. Peter's is a charter member. Her pastors, Rev. Bode and Rev. Krohne, have manifested the greatest interest in and furthered in every way the objects of the Council, having always the cordial support of our people.

In 1917 the constitution was revised and important amendments made so as to conform to the changed conditions in respect of language in the church services, and in other respects. The work was done under the supervision of Rev. Bode and upon its adoption September 9, 1917, the new constitution was printed for distribution in both German and English.

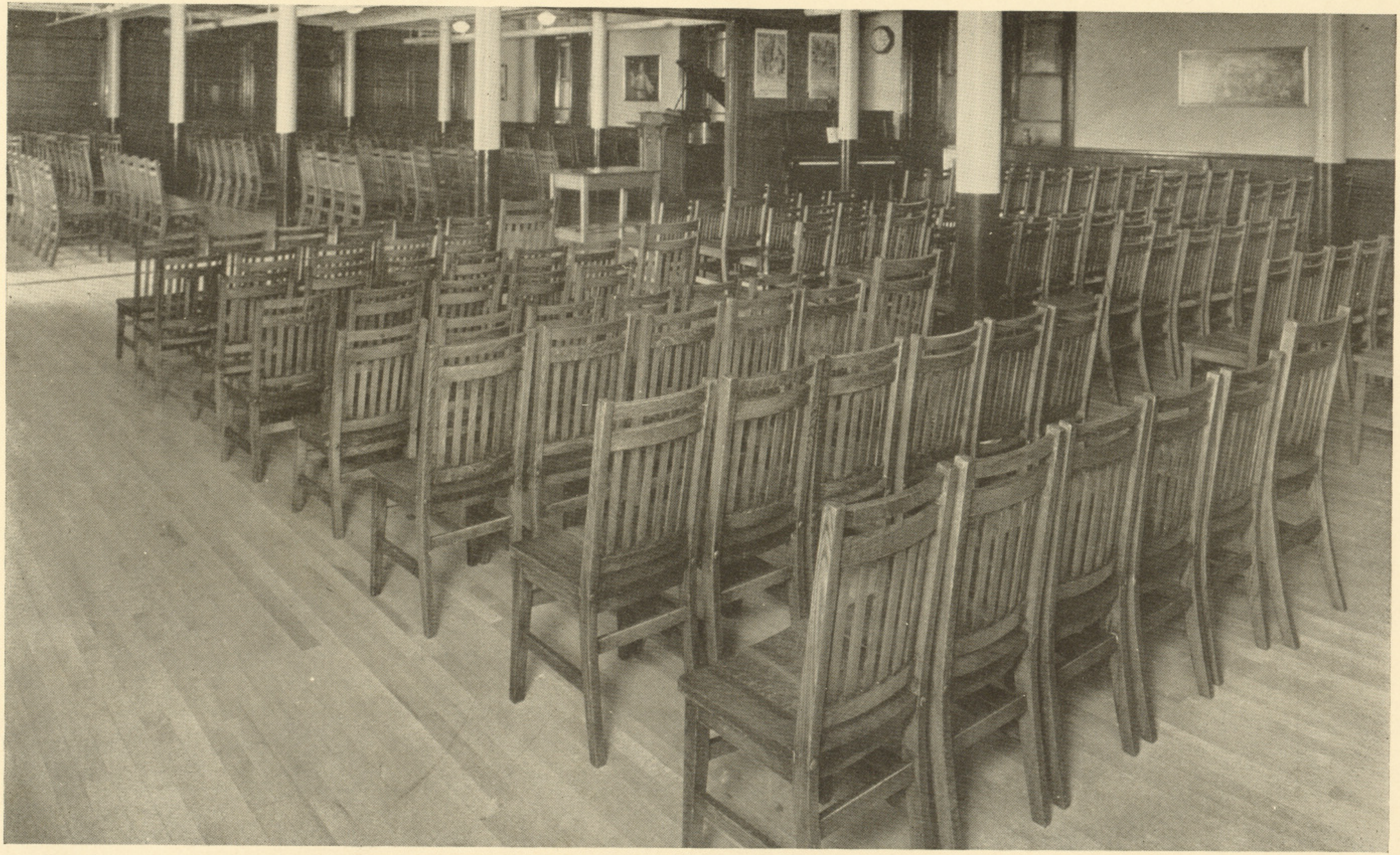
Let us turn back, for a moment, to the fateful days of 1861-1865. It

The Sunday School Teachers Association

is to be regretted that no reference or record is found in the church archives of the part the men of St. Peter's took in the American Civil War. We know, nevertheless, because their children and grandchildren since have been and today are members, that a large number of the young men of our church in those four red years, most of them foreign born and many not yet American citizens, fought for the right, for the Union, for the liberty and equality of all men under the law regardless of color or creed; that they did their whole duty to the land of their adoption and to her flag. The Germans of America did not hesitate or falter in the hour of the nation's peril. Thousands "gave their lives that that nation might live," St. Peter's in Buffalo her full part. Time and the unfortunate omission to record them have effaced their names, but the fond and solemn memory of their sacrifice remains, our portion of the heritage of America.

In 1917 the nation for the third time was called upon to write in blood the Declaration of Independence and to sustain it by the might of her arms. Again St. Peter's, like the churches of every denomination the land over, contributed a liberal quota of her children for the cause of liberty and equality. That they were of German blood, that they had in their hearts, implanted by their fathers, a warm spot for the people of the Fatherland, did not deter these young American patriots from answering promptly their country's call, from donning her uniform, to fight the good fight and to smite that people's haughty, despotic rulers, drunk with power and with dreams of world empire and dominion. From every corner of the Republic came these sturdy products of the Western Melting-pot. With the Flag of Freedom overhead, the Sword of Gideon in their hands, they formed part of the embattled host of America, the deciding factor in the titantic struggle. Armageddon won, a grateful country hailed their home-coming. We, too, acclaimed our warrior sons. St. Peter's, sending on High prayers of gratitude and hymns of praise, at a special reception and service, May 1, 1919, welcomed them again to her bosom. But Ah! Some are missing. Some have not returned. Some are left, sleeping their last sleep in a foreign land, among the five myriads of Americans who laid their lives on the altar of their country. Nine of St. Peter's children made the Supreme Sacrifice. Inscribed forever on the pillars of America's Hall of Fame, their names shall live. Here, too, on St. Peter's Honor Roll they shall be written, to endure with Christ's Church until the Millenium Dawn, when God's Trumpeter shall sound the last reveille and the Grave shall give up its dead.

Their Names:
Edward Flock
John M. Heider
Conrad Kiefhaber
Edward L. Krieger
Carl Laurien
Christian L. Muench
Walter Rothbarth
Peter Smith
William A. Weiler



The Sunday School Rooms

We shed no tears for them, for they died gloriously in a Holy cause, as they believed. Rather we look forward to the Resurrection when, in glad reunion, they and we shall assemble on the Far Shore, in everlasting peace and happiness at the Throne of God.

> *"What a world were this,*
> *How unendurable its weight, if they*
> *Whom death hath sundered did not meet again."*

To their loved ones, to the proud though sorrowing Gold Star Mothers, we say, in the inspired words of Lincoln, the Immortal:

> *"We pray that our Heavenly Father may assauge the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of Freedom."*

In January, 1924, a committee, consisting of the President, Albert Kranichfeld, Rev. Bode, Edwin A. Cook, Peter Eckhert, Jacob Oberkircher and Henry Walter, was appointed to consider the making of extensive alterations in the church. Plans and specifications were prepared by Jacob Oberkircher and Sidney Habicht, architects, on June 18, 1924 the work was authorized at the cost of $24,544.00 and the Council and Committee directed to proceed. The plans included the removal of the galleries at the sides of the auditorium, the overhauling and moving of the organ from rear and rebuilding at the front, the installation of new lighting fixtures, the redecoration of the entire interior and other improvements. The work was finished early in October and on the 16th of that month its completion celebrated in a special service.

In January, 1926, the congregation authorized improvements and alterations in the Parish House. These included strengthening of the building, the laying of new floors, alterations of partitions upstairs and down, installation of a new gas heating system, redecoration, refurnishing, etc., the whole at the cost of more than $10,000.00.

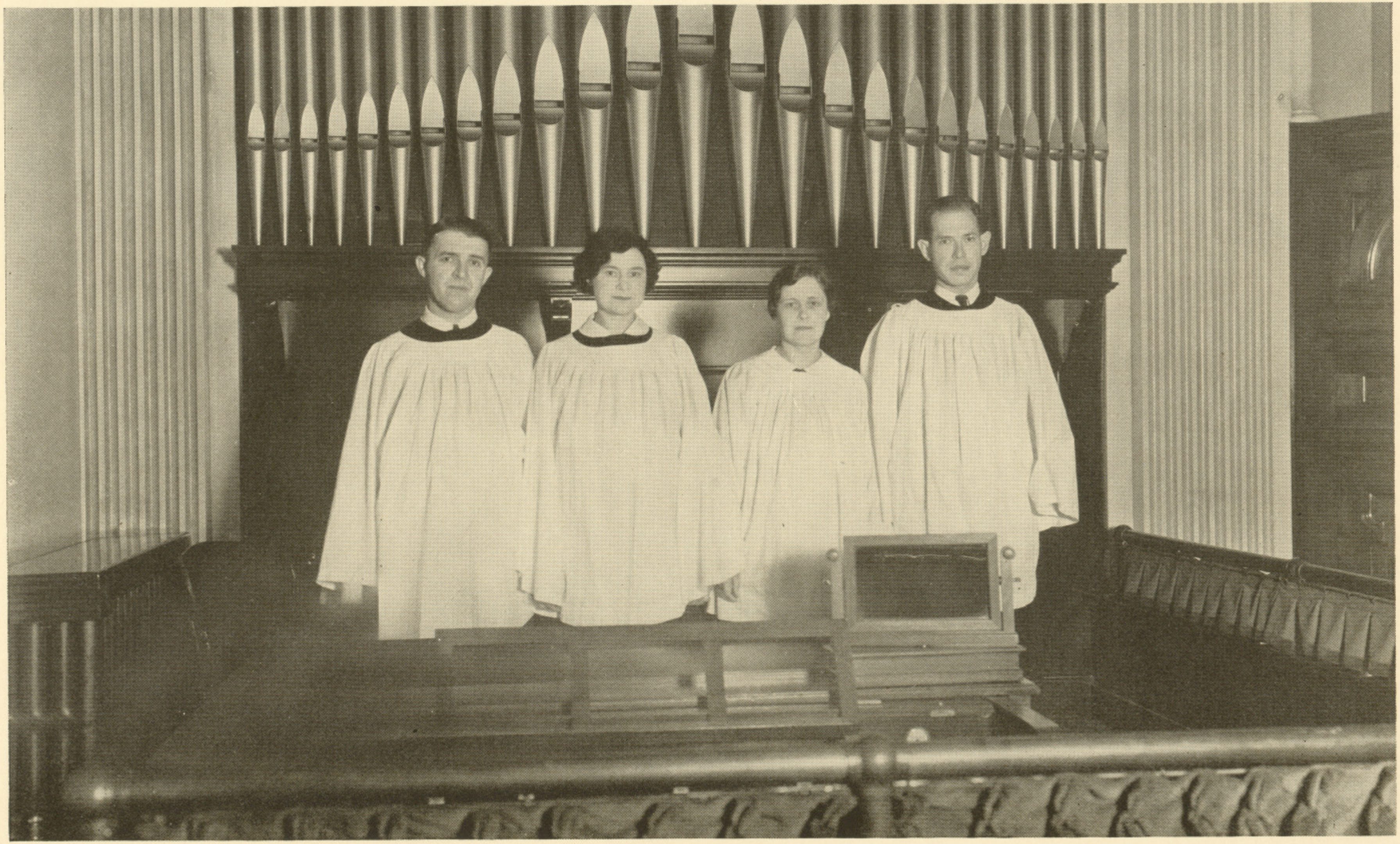
In 1927 a gift of $500.00 was received under the Will of Ernestine Miller, deceased, who long had been a member of the church, and Rev. Bode reported that a bequest of money, in a sum to him unknown, had been made by Mrs. Harp Kyle of Greenville, Pennsylvania, not a member but given in recognition of "spiritual help and comfort received." The Council thereupon created a "Sinking Fund to perpetuate the work of St. Peter's in future years," to consist of such gifts and any other contributions that should be received for that purpose. In 1929 upon the recommendation of Rev. Krohne, the Council enlarged the scope of the Sinking Fund, changing it to an "Endowment Fund" and decided to add a third pocket to the weekly pledge envelopes to enable members, by regular contributions to the fund, to perpetuate their memories and to ensure an annual contribution by them in petpetuity, for the work of the church. The first contributions were received January 1, 1930, and were deposited, together with the sum then in the Sinking Fund, in a Special Endowment Fund Account with the Erie County Savings Bank. Since then the total

Erma F. Meyers
Organist and Choir Leader

envelope contributioons amount to $11,308.25 and in addition $6,071.03 has been received in testamentary bequests. During these five years there has been earned $2,685.51 in interest. The total in the Endowment Fund at present is $21,168.82. In the January meeting of the Council in each year a report is rendered of the fund and of the names of those who in the previous year have been added to the Honor Roll, *i. e.* those of the contributors whom death has claimed. The Secretary annually signs a new pledge on behalf of each contributor or donor on the Honor Roll, with the amount of interest or income the total of his individual contribution or gift will learn in the ensuing year and their names are publicly proclaimed in the *Parish Visitor*, the congregation's monthly publication. In this way their memories are kept green and their continued support of the church and its work is perpetuated.

In 1926, under the weight of constantly increasing work in God's Vineyard, Rev. Bode's health began to fail. With a month's rest he improved somewhat and returned to his pulpit. In devotion and with determined will he continued in the performance of his pastoral duties, but slowly failing until in April, 1927 he was obliged to take a long rest. During his absence Mr. Henry Eisenberger conducted the confirmation classes and the pulpit was served by various pastors, not only of our own denomination but by some of those in our sisters of the Council of Churches. In January, 1928, Rev. Suedmeyer, of St. James' Church, was appointed to assist Rev. Bode temporarily. Meantime Rev. Bode, valiantly fighting his illness, returned and did all and more than his strength permitted. In July, 1928, his condition was such as to require him to repair to the sanitorium at Clifton Springs, N. Y. and later to that at East Aurora, N. Y. in the effort, the vain effort as it proved, to regain his health and vigor. In his absence the Church Council prepared to celebrate the Twenty-fifth Anniversary of Rev. Bode's pastorate in St. Peter's in a Special Service to be held in October, 1928 and to invite Rev. R. A. John, pastor of St. Paul's Evangelical Church, Chicago, Illinois, a warm friend of Rev. Bode, as Guest Speaker. Only four days later, Sunday, September 9, 1928, when the arrangements for the celebration already were in the making, came the sad news that Rev. Bode had been called to the Bosom of his Lord. Instead of officiating at the jubilee of Rev. Bode's quarter-century of devoted service in St. Peter's, Rev. John was called upon to pronounce a eulogy upon his departed friend and with the weeping congregation to look into his grave. The impressive funeral service took place September 12, 1928 and the burial in Forest Lawn Cemetery.

The death of Rev. Bode was a crushing blow not only to the Church but to each individual member of St. Peter's. Rev. Bode was an outstanding pulpit orator, a resourceful, energetic, but withal a tactful, church leader and administrator, a zealous Minister of God, unremitting in his labor, unshakable in his faith in his Master. Devoting twenty-five years of consecrated service among us, he brought his congregation through the final period of transition from the use of the German to the English language in our services, a period which, with a less loved, able, tactful leader,



The Quartette

easily might have produced serious discord, built it up into a strong, united body, devoted to the Church, to her pastor and to each other, standing second to none among her sisters in Buffalo, either in Christian influence or in numbers. Of engaging personality, gentle in manner and speech, he was indefatigable in all good works, in all that looked to the spreading of the Gospel and in the building of God's Kingdom, in Buffalo not only, but everywhere. He loved his church and its people. They returned his affection with warmth and unanimity seldom surpassed.

At a special meeting September 23, 1928, the congregation voted to erect at Rev. Bode's grave a monument that should symbolize in lasting granite their love for him and their gratitude for the devotion and service he had rendered them. The monument, classic in its beauty, was unveiled June 16, 1929. Then, in tears,

"Love knelt down and broke her box
of costly ointment for his feet."

October 3, 1928, a committee to recommend a new pastor was appointed, consisting of Jacob Oberkircher, John W. Priebe, Edwin F. Jaeckle, Henry Walter and Frederick Ruppel. The committee, impressed with the importance of its task, went about its work systematically and with great care. After more than six weeks of intensive effort and a trip to Chicago, Illinois, it recommended that a call be extended to Rev. Frederick H. Krohne, of Gethsemane Evangelical Church of that city. Meantime Rev. Krohne visited Buffalo and was the guest preacher at the Reformation Day service in St. Peter's in October, 1928. He was elected to succeed Rev. Bode November 12, following. Taking up his duties here February 1, 1929, he preached his first sermon as our pastor on our Ninty-fourth Anniversary.

Rev. Krohne was born in Addieville, Illinois, March 26, 1884. He attended the parochial school of St. John's Evangelical Church, St. Charles, Missouri, where he was confirmed. His parents shortly moving to St. Louis, he worked at the printer's vocation and took an evening commercial and business course at O'Fallon Polytechnic Institute, graduating in June, 1902. In preparation for the Christian ministry he entered Elmhurst College in September, 1902 and graduated in June, 1906, being chosen German Valedictorian of his class. Continuing his studies at Eden Theological Seminary he was graduated June 9, 1909 and was ordained in Jesus Evangelical Church, St. Louis, Missouri, June 13 of the same year. His first charge was pioneer mission work in Oklahoma under the supervision of the Mission Board of the Kansas District of the Synod. For two years he served mission churches among the far-flung settlements of Oklahoma, at Minco, Pocasset, Lone Wolf, Marlow and Oklahoma City, traveling to and fro among his charges. Called then to Nickerson, Kansas, he served the First Evangelical Church at that place, also filling the vacant pulpit of St. Peter's Church at Inman, Kansas, 32 miles away. Thence he was called to Chicago in 1912, to organize new congregations in that always growing city. After organizing several such churches in and near Chicago, he was

The Chorus

called in 1913 to be pastor of Gethsemane Evangelical Church where he served sixteen years. This congregation under Rev. Krohne's leadership erected and equipped a new church and parsonage at the total cost of $45,000.00 and developed it into a strong, militant Christian body. Rev. Krohne is of German lineage, the sturdy stock that migrated westward, so numerously settled the State of Missouri and made St. Louis so largely a German city. While serving Gethsemane Church he continued his studies, taking a post-graduate course at the Presbyterian McCormick Seminary, Chicago, receiving its Bachelor of Divinity degree in April, 1924. Then entering Northwestern University at Evanston, Illinois, he received its Master of Arts degree in June, 1926. Greatly interested in the Evangelical Leadership Training Schools, he has taught in such schools at Elmhurst, Illinois; Newton, Kansas; Faribault, Minnesota and Dunkirk, New York.

Thoroughly equipped by education and training, Rev. Krohne is an aggressive Minister of the Cross, a scholarly, eloquent preacher, a fine church administrator, his business training and experience being of great help to him in his life-work. He came to us in early middle age with a background of twenty years of diversified experience in the Christian ministry, robust in health, strong of physique. His work here, as elsewhere, has been notable. The congregation, in the six years of his pastorate, has taken him to its bosom and nobly responded to his efforts in continuing its valiant and successful work in spreading ever more widely its Christian influence.

Since 1929 many alterations and improvements have been made in and about the church, the parsonage and parish house, besides the necessary repairs to keep our properties always in the best of condition. In that year, upon an expert's examination, the church tower was reported in precarious state. In September it was strengthened, repaired and rendered entirely safe at an expenditure of more than $3,000.00. In November, 1930, a new floor was laid in the Sunday School Room and other improvements made at an outlay of about $1,200.00. New boilers were installed and the church supplied with new hymnals in 1932 at the cost of more than $1.600.00. In 1933 the washrooms and lavatories in the basement were remodeled and modernized, the expense being more than $3,500.00. During 1934, in preparation for the Centennial Celebration, the exterioros of all the buildings were painted, much of the interior redecorated and all renovated, under the supervision of the Anniversary Buildings and Renovation Committee. The cost was about $6,500.00. Our premises, the buildings, all now are in excellent condition and present an attractive appearance, inside and out.

September 6, 1933, Edwin F. Jaeckle was appointed Chairman of the General Anniversary Committee, with authority to select the other members, charged with the general arrangements for the Centennial Celebration, and with Rev. Krohne to appoint such other committees and workers as might be needed to insure the proper observance and success of the anniversary.

On January 28, 1934, at the congregation meeting, an important forward step was taken. Pursuant to request by the several ladies' organizations, the privileges of voting membership were accorded the women of the

THE PASTOR'S BIBLE CLASS

church. This inaugurated a new epoch in St. Peter's and doubtless will make for greater interest and much future good. In the past year numbers of our women parishioners have taken advantage of their new privileges and have manifested the livliest interest in the administrative affairs of the church. At the Ninety-ninth Anniversary, February 4, 1934, a large class of women was received into the voting membership in accordance with the rites prescribed by the constitution and during the year several other classes in which the women predominated were received.

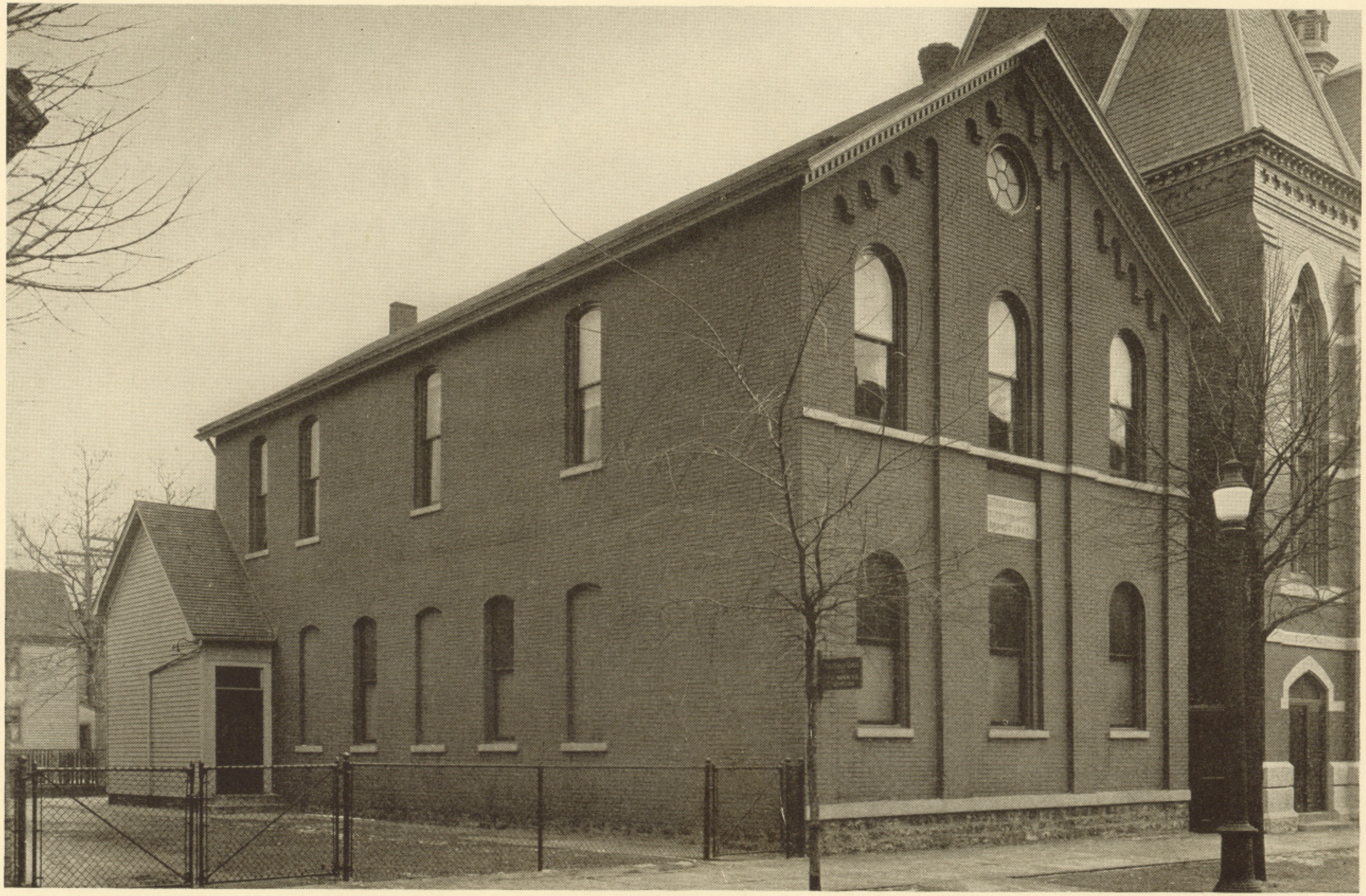
The Twenty-fifth Anniversary of Rev. Krohne's ordination in the Christian ministry was celebrated June 13, 1934. This was an impressive special service, with several speakers and a special musical programme. Right Rev. Cameron J. Davis, Episcopal Bishop of the Western New York Diocese and President of the Buffalo Council of Churches, Rev. Paul H. Langhorst, President of the New York District of our Synod, Rev. John M. Peck, President of the Minister's Association of the Evangelical and Reformed Churches of Buffalo, Rev. William H. Schild, of St. Stephan's. Rev. Paul G. Frankenfeld, of Immanuel's, Rev. Henry A. Kraemer, of Trinity and Rev. Theodore Mayer, of Friedens Church, North Tonawanda, were the officiating clergymen.

In this year of our Centennial Jubilee the Church Council is constituted of: The Pastor, Rev. Frederick H. Krohne, B. D., M. A.; the President, John W. Priebe; the Vice-President, Jacob Oberkircher; the Secretary, Charles J. Nagel; the Treasurer, Andrew M. Marchand, who with Henry Eisenberger, Henry L. Fischer, Edwin F. Jaeckle, Henry E. Walter and Andrew Young, compose the Board of Trustees; and George Croessman, John Erhardt, William E. Goeckel, Harry L. Jauch, (elected December, 12, 1934, vice Albert Winkelman) Emil Mattheis and Jacob Strebel, constituting the Board of Elders.

As in all human bodies, in all activities of mankind, in the life of every individual, sunshine and fair weather have not been always the portion of St. Peter's. In the long years since 1831, dark days and storms have been many. But the Lord, our Savior, always has answered our prayers, always has bidden the winds be still and the sun to shine again, always has blessed, protected and guided us. Always we have emerged the better and stronger for the struggles, the temptations, the tribulations, by which He, in His infinite Wisdom, has seen fit to try us. Today St. Peter's stands almost at the top in membership strength of the more than 1300 United Evangelical Churches of our land, but in the consecration of her people to the Lord Jesus Christ, second to none.

In retrospection on these one hundred years, none of us dare fail to bear witness to the ever present help and manifold blessings of Almighty God, to His rich spiritual and material endowment of our beloved church and her people; to His daily revelation of His infinite love, His unceasing mercy. On this our Jubilee, while bowing before Him in humble confession of our unworthiness, we must raise our voices in gladness and thanksgiving and with the Psalmist sing:

> *"Bless the Lord, O my soul; and all that is within me bless His holy name. Bless the Lord, O my soul and forget not all His benefits."*



Parish House

In Memoriam

In commemoration of departed members, many memorials have been erected in the church by their loving families or friends. Owing to missing or incomplete records, it is possible there may be others than those here recorded, but careful search and inquiry have disclosed none. The names are those in whose memories the memorials were erected.

MEMORIAL WINDOWS

Rosina Fassnacht
George and Margaret Funk
Martin and Jacob Gall
Jacob Hitzel
Jacob Jaeckle
Rev. Edward and Christine Jung
Martin and Marie Kratz
Andrew and Ursula Krieger
Henry and Marie Loh
Louis Priebe
Ernestine Seifert
Carl and Marie Steul
Frederick Waldorf
John and Nettie Wittmann
Peter and Dorothy Young

COMMUNION SERVICE

FORMER SERVICE PLATES

Clara Meier
Mr. and Mrs. Peter Eckhert, Sr.

PRESENT SERVICE PLATES

Theophilus Speyser

ALTAR

John and Louise Streufert

LECTERN

Henry C. Steul

VASES

Henrietta Drexler

ALTAR CROSS

Peter Scheid

Gifts

In the passing years, besides contributions of money to the total of many thousands of dollars, our church societies and members, past and present, prompted by their love and devotion, have made gifts of art glass windows, church furniture, bibles, pianos, electroliers, pictures, draperies and the like. These, not intended as memorials, are so numerous that it is impracticable accurately to enumerate them and the generous donors.

Church Organizations

IN keeping with the best traditions of the Reformation, the founders of St. Peter's Church stressed three fundamentals: Preaching of the Word; Religious and secular education of its Youth; the Ministry of Music. To achieve these objectives the Evangelical Church demanded ministers trained not only to preach well, but to instruct the youth in religious and the rudimentary secular educational subjects. With the church there was founded the Sunday School and the Parochial School. The religious text books were the Bible, the Catechism, the Hymnal.. In the smaller churches the pastor was the preacher, the teacher and the organist. In the larger churches separate school buildings were erected and one or more school masters employed. A primary qualification of every school master was that he play the organ and direct the choir.

SUNDAY SCHOOLS

There is no record concerning the Sunday School previous to 1876. Of course there was one. Such devout Christians as constituted always the membership of St. Peter's would not neglect the education of their children in things religious and in the tenets of their church. We may be sure that this was one of their first concerns and that a Sunday School existed from an early day, just as for many years there was a day or parochial school. The first record we find is that within ten days after Rev. Jung's induction there was organized the Sunday School Teachers Association, which on May 29, 1876, chose these officers: Superintendent, Rev. Jung; Assistant Superintendent, Julius Fiscus; Secretary, William F. Schoenthal; Treasurer, Adolph Hessling; Librarian, Peter Koerbel. On June 12th, following, the association's first constitution was adopted and by the teacher personnel subscribed, viz: 26 women and 12 men. This formal organization and the numerous teacher body is evidence, in itself, that there then existed a large Sunday School, but evidently not satisfactorily organized. The Secretary's report shows that in the last quarter of 1876 the average attendance was 485. By 1885 the teacher personnel had increased to 56 and the school was attended each Sunday morning by an average of 650 children.

In the last forty years great changes have taken place in the methods of conducting Sunday School work. Theretofore the child was taught the German alphabet, how to spell and then to learn to speak and read the German language. It also was taught simple Bible verses, prayers and songs, the older children using the Bible Story Book as a text book. All were congregated in one large room, no attempt being made to segregate the children into departments according to age and proficiency.

In 1904 the large room was divided into two rooms. The Beginners and Primary classes meeting in the south room, and the Junior and Intermediate classes meeting in the north room. The Senior and Young Peoples' Division meeting as the Pastor's Bible Class in the upper room of the Parish House. Of course the work in the Sunday School, as in all other departments of the church, was conducted in the German language. For the reasons already stated, as time went on it became increasingly difficult and finally impracticable to continue the school successfully in the German tongue. On February 26, 1917, the change to the English was made. There was no change, however, in the system or methods of instruction.

At present the school is quite modern in its arrangements and methods of instruction having three rooms for the Beginners and Primary; the Junior and Intermediate; and the Senior or Young Peoples' Departments. For a number of years the following Lesson Material has been used: The Eden Departmental Lessons for Christian Living in the Beginners and Primary Departments, the Eden Bible Story Series in the Junior and Intermediate Departments; and Selective Courses in the Senior or Young Peoples' Department. The teaching staff numbers 45 and the enrollment is 529.

Superintendents who have served since the organization of the Teachers Association are: Rev. Edward Jung, May 29, 1876 to June 28, 1882; Ernst W. Peseler, June 28, 1882, to July 1, 1894; William C. Kratz, July 10, 1894, to January 13, 1903; Henry Eisenberger, January 13, 1903, to the present.

The officers in 1935 are: Superintendent, Henry Eisenberger; Assistant Superintendent, Charles J. Nagel; Secretary, Dorothea Kratz; Treasurer, Frank J. Bertele; Assistant Treasurer, William L. Groeschel; Librarian, Charles J. Paepke; Assistant Librarians, Edward Rathmann, Carl Stosser and Eugene Dethloff; Pianist, Herman Bamberg; Superintendent, Beginners and Primary Departments, Elizabeth Schnepple; Pianist, Mabel Glunz.

AFTERNOON SCHOOL

While the morning Sunday School was being conducted in the German language and it was felt the time had not come to change to the English, nevertheless Rev. Bode and many of our Sunday School teachers realized that a goodly portion of our children and young people did not understand the German teaching. On May 14, 1905, there was organized an afternoon Sunday School conducted entirely in the English language, Rev. Bode acting as Superintendent. Attendance on the opening day was 209. This and the numbers attending on the following Sundays was so encouraging that on June 17, 1905, a permanent teachers' association was formed. The teaching staff then numbered 21, seven men and fourteen women. The following officers were elected, the Superintendency being left vacant for the time being: Assistant Superintendent, George Croessman; Secretary, Elsie Elsaesser; Treasurer, Elizabeth Schiefer; Superintendent Primary Department, Elizabeth Dobbert; Librarians, Armin H. Bode, Arthur Hellriegel and Charles J. Paepke; Organist, Elsie Elsaesser. Later, July 10, 1905, Henry Eisenberger was elected Superintendent, who has con-

THE USHERS

tinued in office until the present time. The school had a healthy growth, the first year's attendance averaging 228. The largest attendance during 1905-1906 was March 25, 1906, when 380 were present. It continued to grow, reaching a maximum enrollment of 560. The school long met an urgent need and did splendid work, not only among the children and young people of our church, but among those of the neighboring community. Most of the churches in the vicinity of St. Peter's still were carrying on their work exclusively in the German language. Many of their children, attending the Sunday Schools of their own churches in the morning, came to our English school in the afternoon.

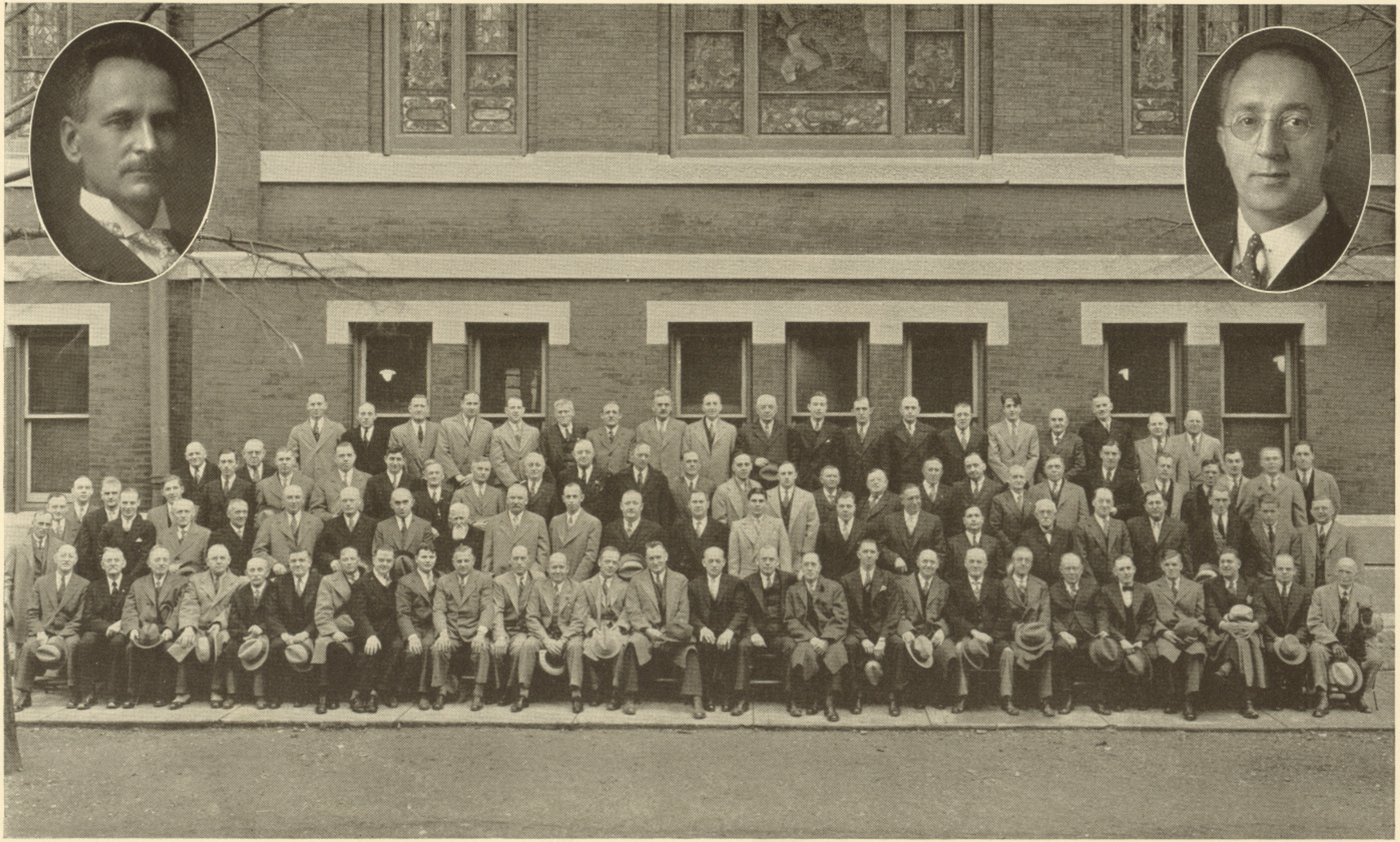
A Cradle Roll Department was organized in October, 1916, and 100 little folks enrolled. At present this department has an enrollment of 154. The following ladies have served as Cradle Roll Superintendents: Margaret Sperber, Clara Speyser, Mrs. Daniel Klopfer, Minnie Fischer and Mrs. Benjamin Ochs, who is the present incumbent.

We think the afternoon Sunday School, due to changed conditions, has about outlived its usefulness. The churches in the neighborhood now are conducting their Sunday Schools in the English language. We cannot expect their children to continue to come to our school. In 1917 our morning Sunday School changed its instruction from the German to the English and again became our principal School. St. Peter's is a downtown church. With the growth of the city an increasing number of our members have moved into more distant residential sections, many living as far as five miles and more from the church. Under these circumstances it is not to be expected that a great number of our children will continue to attend the afternoon school. In recent years the school has become, more and more, a mission school to serve the children of the immediate neighborhood and it has become more and more difficult to keep up a satisfactory interest and attendance.

The present officers are: Superintendent, Henry Eisenberger; Secretary, Flora Robinson; Treasurer, George Croessman; Superintendent, Beginners and Primary Departments, Anna Miller; Superintendent Cradle Roll Department, Mrs. Benjamin Ochs; Pianist, Anna Miller.

PASTOR'S BIBLE CLASS

Pursuant to resolution of the Sunday School Teachers Association, June 21, 1882, a separate class for the young people who had been confirmed, known as the Pastor's Bible Class and under the immediate instruction of the pastor, was organized. It always has been part of the morning Sunday School, meeting in the upper room of the Parish House and numbering since its founding 125 to 200. In recent years the rule has been that the young people continue as members of the Senior Department of the Sunday School until January of the second year following their confirmation and then to transfer them to the Pastor's Bible Class. The teachers have been: Rev. Jung, 1882-1894; Dr. Becher, 1894-1903; Rev. Bode, 1903-1928; Rev. Krohne, 1929 to the present.



Otto Retter
Leader
1917-1923

The Men's Bible Class

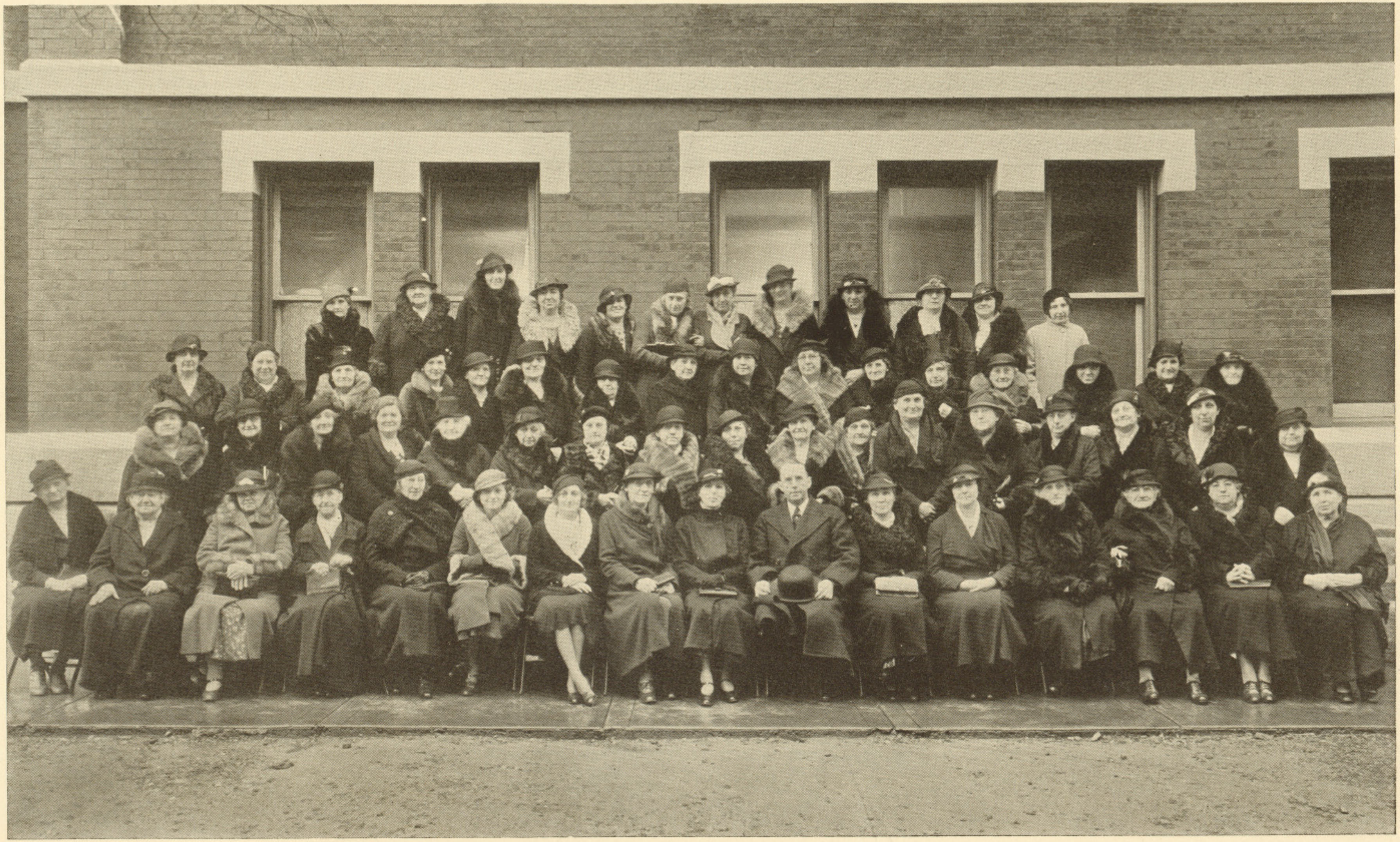
Walter P. Spaeth
Leader
1923-

There was no class administrative organization until 1923. It then was organized and officers elected. Presidents who have served since are: Miss Louise Bethmann, Elmer Rosenthal, Fred Gensler, William Rathman, Richard Gath, John Becker, Norman Schueler. At present the class numbers 159 and is making a special study of the Gospel according to St. Mark. Of late years the average weekly attendance has been well over 100. The present officers are: President, Norman Schueler; Vice-President, Nelson Becker, Jr.; Secretary, Marjorie Bertele; Treasurer, Herbert Bergman.

PAROCHIAL SCHOOL

Some years after its reorganization in 1845 the congregation founded a permanent parochial or day school for the instruction of its children in rudimentary learning, as well as in religion. After several years of experiments, the first as early as 1845 when a small school was organized under F. G. Roth, a Mr. Forster was installed as schoolmaster in December, 1852. As school quarters was used until 1862 a room in the church basement. Here Mr. Forster continued as master until 1855, when he was succeeded by Ernest W. Peseler, under whom the school flourished. In the spring of 1862 the lot—30 x 100—on Hickory Street immediately in rear of the church building was purchased for $1,000.00 and a one-story brick school house erected. In 1864 the land next north—also 30 x 100—was bought and in 1871 a second story was added to the building. Mr. Peseler continued twelve years as master, giving up his office in 1867 to engage in mercantile pursuits. He was succeeded by William H. Weick, who officiated until 1872 when he resigned. Julius Fiscus was his successor. Relieved in 1884, Mr. Fiscus was succeeded by John Koletschke. In April, 1884, Emil Bandlitz became Head Master, with Mr. Koletschke as Assistant. A few months later Mr. Koletschke resigned to enter the Evangelical Seminary at St. Louis, Missouri, to study for the ministry. John Wampfler was appointed and assumed his duties August 25, 1884. Other masters and organists who served until the discontinuance of the school were: Frederick Freund, April, 1887, to February, 1890; Carl Maier, February, 1890, to March, 1894; Carl Sieckmann, June 1, 1894, to June, 1895; Louis Malsch, November, 1895, to September, 1896.

Owing to the development of the public school system and compulsory free education, the gradual change in language and other conditions of which mention has been made, the attendance at the day school gradually dwindled until it became almost negligible. This, combined with the increasing difficulty of retaining suitable and competent instructors, resulted in the decision of the Church Council in July, 1887, to discontinue the school. In its heyday, from about 1855 to 1885, the school was well attended and its masters were men of ability and learning. Numbers of St. Peter's children, who later became outstanding, devoted workers in the church, and many of whom long were—some still are—prominent in the business life of Buffalo, received their early—in some cases their only—education and training in our parochial school. Generally speaking, the masters all were men of education, zealous in their work, but as the school



The Ladies' Bible Class

kept decreasing in numbers there was little incentive to stay and they sought other fields.

After the discontinuance of the parochial school the building was adapted to and since has been used as a Parish House.

MEN'S BIBLE CLASS

In the winter 1916-1917 the suggestion was made by some of the men of the church that a Men's Bible Class be organized. This met Rev. Bode's enthusiastic approval, provided a suitably equipped teacher and leader could be found. Rev. Bode's search produced such a leader in the person of Mr. Otto Retter, former Secretary of the German Y.M.C.A. Mr. Retter, although a member of one of our sister churches, declared his readiness to undertake the leadership of St. Peter's Men's Bible Class. It was organized March 4, 1917, with the following members: Henry Kummerer, Charles F. Meister, John Erhardt, Peter Hoffman, Frank J. Bertele, William Rathman, Sr., Fred Bobsein, John Rettig and Albert Jauch. By April, 1917, the class had increased to 24 and had a steady growth during the ensuing summer. A membership campaign in October ended with a rally at which 150 members attended. At the weekly Sunday morning meetings during the winter and spring of 1917-1918 the attendance averaged 98. Plans now were made to increase the roll to 500. In October 1918 there were added 145 new names. The constitution was adopted September 9, 1920.

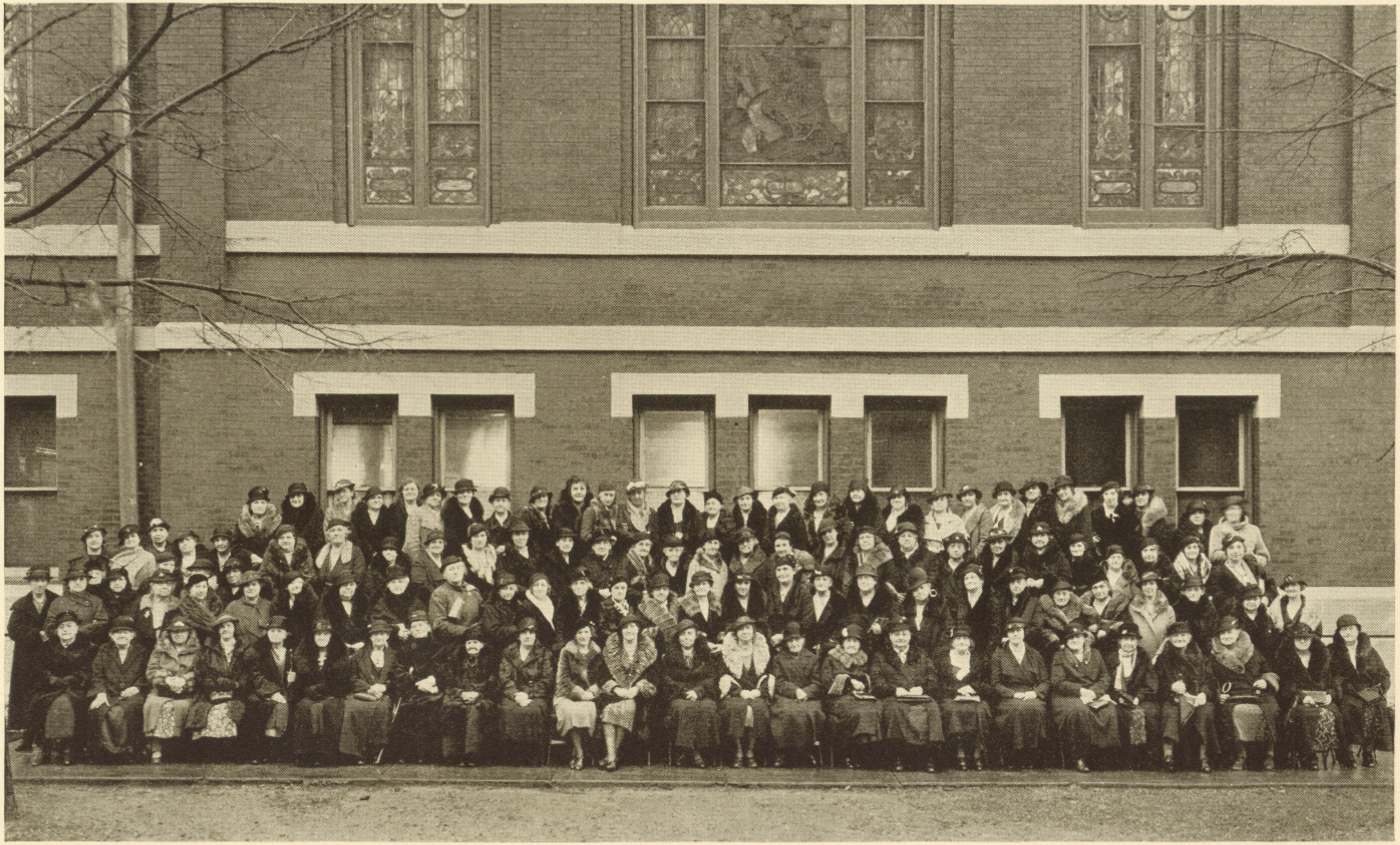
One of the activities during the World War was the keeping in close touch by the members with our boys overseas and in the camps. Every one of the nine of St. Peter's sons who made the Supreme Sacrifice was a member of the class and their names are written high upon its Honor Roll. Although already inscribed in these pages, they must appear here also:

Edward Flock, John M. Heider, Conrad Kieſhaber,
Edward L. Krieger, Carl Laurien, Christian L. Muench,
Walter Rothbarth, Peter Smith, William Weiler.

Another real worthwhile undertaking at that time was the organization, within the class, known as the "Unseen Guest League." Under the direction of the officers, the members and as many of their friends as they could interest, pledged themselves to contribute twenty-five cents each week for the relief of the destitute families of Europe. The amount gathered and forwarded was $1,500.00. In addition, almost a ton of wearing apparel was collected and shipped to Germany.

Among the standing committees are the Membership, the Welfare and the Church Co-operation Committees. The latter suggested that the Budget System be adopted by the congregation and brought about the first Every Member Canvass in October, 1920.

On January 11, 1920, Mrs. Helen Enslin-Sueger, one of our missionaries home on furlough, in vivid language described the hardships resulting from the slow and tedious mode of travel in India and the handicaps this put



THE LADIES' BENEVOLENT SOCIETY

upon the mission work. Straightway the class began to collect funds for an automobile. In the fall a Ford truck, with special convertible body and seats, so that it might be used to transport workers as well as supplies, was purchased and shipped to India at the cost of $1,250.00.

In 1923, after six years of exceptionally fine leadership, Mr. Retter resigned. Mr. Walter Spaeth, the present talented leader, became his successor in April, 1923, and has continued uninterruptedly until the present, doing splendid work. The membership now is about 200. Besides their spiritual activities, many of the class members are interested and participate in friendly rivalry in sports, bowling, baseball, basketball, etc.

Serving as Presidents since organization are: Peter Hoffman, 1917-1922; William Rathman, 1923-1924; Edward Stuff, 1925-1926, 1929; John Koch, 1927-1928; Otto Hensen, 1930; Joseph Sanders, 1931-1932; Emil A. Mattheis, 1933-1934. Officers and Directors in 1935: President, Harry Reisweber; Vice-President, Edwin Hoffman; Secretary, Edwin Erhardt; Treasurer, Albert Jauch. Directors: Edward Stuff; Fred Kiefer, Adam Bamberg, Christ Fedders, Edwin Cobbett, Emil Mattheis. Committee Chairmen—Church Cooperation: Jacob Strebel; Welfare: Albert Armour; Publicity: Edwin Erhardt; Entertainment: John Albano.

LADIES' BIBLE CLASS

This active class for the study of the Holy Bible was organized under the supervision of Rev. Bode October 22, 1924, with forty charter members. During the ten years of its existence the class has met regularly twice each month on Wednesdays and the members have shown the most constant devotion to it and to the church, there being always a fine attendance and interest. The original officers were: President, Mrs. Mary Ruppel, who has served continuously until the present time; Vice-President, Mrs. Anna Fehst; Secretary, Mrs. Magdalena Meyer, also serving since the class organization; Treasurer, Mrs. Magdalena Meyer. Present officers: Mrs. Mary Ruppel; Vice-President, Mrs. Otillia Ruppel; Secretary, Mrs. Magdalena Meyer; Treasurer, Mrs. Lillian Ankerman.

The following served as class teachers and leaders: Miss Ruth Haake, October, 1924, to June, 1925; Miss Pearl Hadley, September, 1925, to May, 1927; Miss Margaret Sperber, May, 1927, to September, 1928; Mrs. Henry Eisenberger, October, 1928, to the present.

Contributions by the members total over $1,200.00, all used in the furtherance of spiritual work and for charitable purposes.

MINISTRY OF MUSIC

After the parochial school was discontinued, the work of this department was intrusted to trained organists and choir masters. The first chosen was August Schoenewolf who officiated only a short time. His successor was Carl A. Goehle, who rendered efficient service from September 29, 1896, to June 17, 1908. Immediately he won the confidence and affection of his choir and to this day those who had the privilege of serving the

The Ladies' Aid Society

church as part of it testify to his ability as a musician and director. Upon Mr. Goehle's resignation Julius Lange assumed the office, serving only about six months to February, 1909. Thereupon Emil R. Keuchen became organist and director, serving until February 3, 1915. It was Mr. Keuchen's privilege to officiate at the congregation's Seventy-fifth Anniversary Celebration. We quote from the records of that festival: "Our church choir in this Jubilee year numbers 41 and does much, by solo and chorus work, towards beautifying and elevating our services. The officers are: Edwin A. Cook, President; William Groeschel, Vice-President; Caroline Galster, Secretary; Clara Speyser, Treasurer; and Emil R. Keuchen, Organist and Choirmaster."

Subsequent to Mr. Keuchen, the following served: Henry Jocoy, March 10, 1915, to August 13, 1916; Miss Marion Cushing, November 11, 1916, to July 1, 1919; Mrs. Merle Husband, July 1, 1919, to May 20, 1921; Mrs. M. L. Norton, May 31, 1921, to April 30, 1924; George Bagnall, December 31, 1924, to July 1, 1928. During the ten years previous to September, 1929, the church was without a choir, the work being done by a paid quartette.

Our present organist and choir director is Miss Erma F. Meyers, who undertook the Ministry of Music July 1, 1928. Miss Meyers then was a student of the organ under the instruction of Mr. Keuchen. It is an interesting coincidence that a pupil of Mr. Keuchen, who was organist at our Seventy-fifth Anniversary, should be in charge of the music department as we celebrate our Centennial. Miss Meyers began her musical career by studying the piano with a view to teaching. After fourteen years of piano study, she took up the pipe organ under Mr. Keuchen's instruction. Completing seven years of study with Mr. Keuchen, she entered the School of Music of Northwestern University, Evanston, Illinois, where she studied three summers under Prof. Horace Whitehouse, head of the Organ Department. During the winter time she continued her studies under Dewitt C. Garretson, organist of St. Paul's Cathedral, Buffalo, and pursued academic subjects at the University of Buffalo. Before coming to St. Peter's, Miss Meyers was organist at Redeemer Lutheran Church, Tonawanda, N. Y., during 1922; St. Paul's Church (Evangelical Association), Buffalo, 1924 to September, 1925; St. James' Evangelical Church, Buffalo, September, 1925, to June 15, 1928, resigning the last position to accept the call to St. Peter's.

Shortly after Rev. Krohne took up his duties here in February, 1929, he and Miss Meyers were approached by our young people with the object of forming a choir. The Council approved and the newly organized choir began rehearsals in September, 1929, twenty enrolling. The organization adopted the title "Chorus of St. Peter's Evangelical Church" and sang for the first time at the ensuing Christmas service. Since then it has grown, not only in numbers, the present active membership being 43, but also in ability, appreciation and knowledge of good music. Miss Meyers devotes much time in cultivating in the chorus an understanding of the theory and appreciation of the beautiful in sacred music. Since 1930 the chorus has

The Young People's Society

been vested in white, the gowns being fabricated by friends of the singers, the materials paid for by the chorus members.

The chorus has sung at seven Lenten, five Easter and five Christmas services since 1929, six special services, such as Anniversaries and Confirmation reunions, and twenty regular services. It has produced two cantatas, "The Sermon on the Mount," by Shepard, in 1931, and "The Seven Last Words of Christ," by Monestel, in 1932. Besides this, it has sung each year since January, 1932, over the radio in the Angelus Program, sponsored by the Y.M.C.A., in Christmas programs in 1932 and 1933 and at Easter, 1934, at the Wheel Chair Home, on Mother's Day in 1932 and 1933 at our Old Folks' Home, Forks, N. Y. The last they hope to make a yearly event, with the special feature that some of the numbers shall be sung in German. Its repertoire, in these short five years, consists of sixty anthems from the works of old masters, Palestrina, Purcell, Farrant, Bach, Beethoven and Haendel, as well as those of modern composers, Thiman, Rachmaninoff, Whitehead and Noble. In addition, it sings some old French and old Welsh hymns.

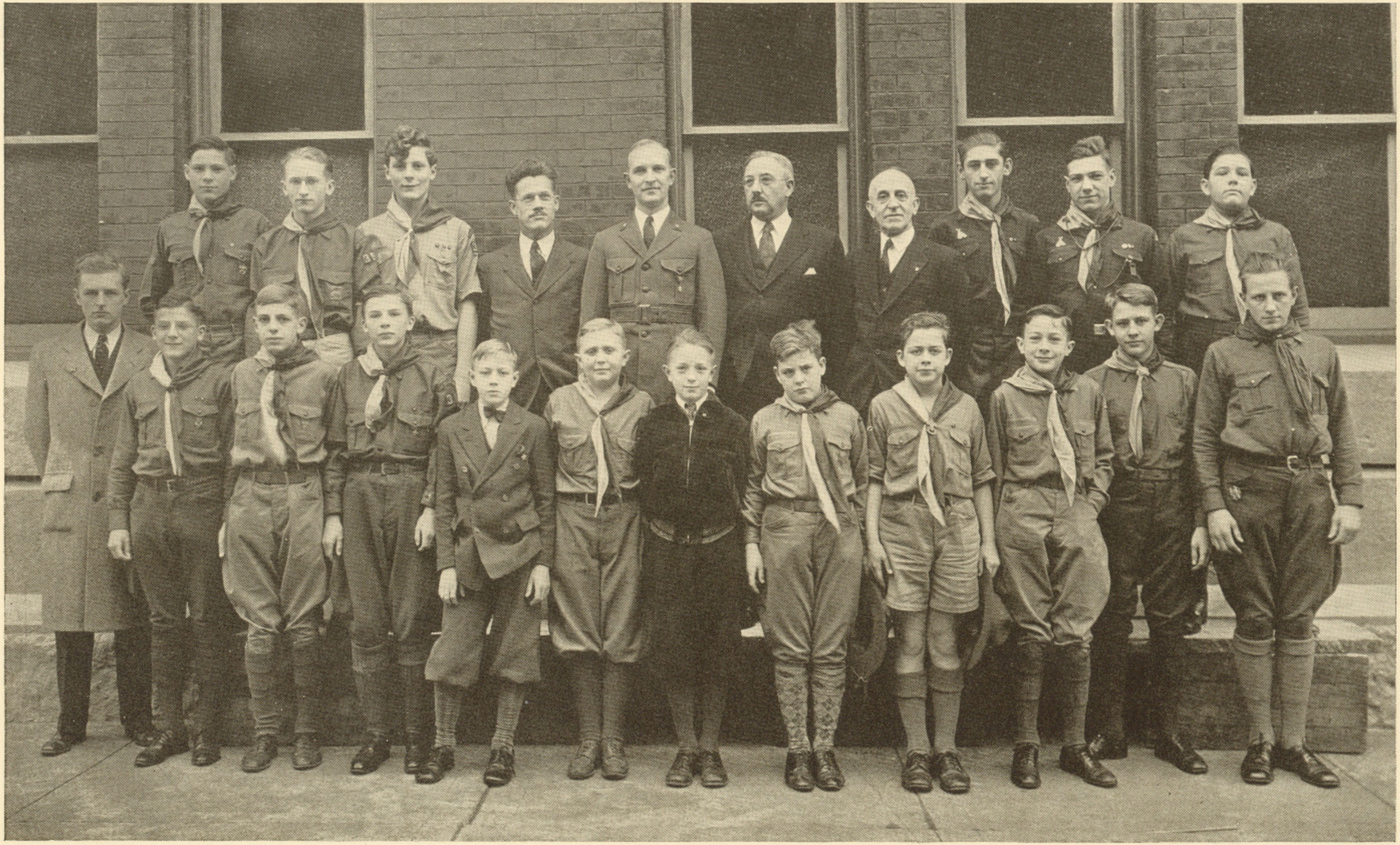
The chorus and its director endeavor to uphold the highest ideals in the music offered in worship of Almighty God and to present only such numbers as have a rightful place in the realm of Sacred Song. They ever are mindful that good music, both vocal and instrumental, is an important part of the church service and have been a wonderful help in arousing in the worshipers a consciousness that God is nigh. The chorus has tried to grow with the church and hopes to continue to grow as St. Peter's begins a new chapter in her glorious history.

All that has been said is equally true of our quartette, whose services have been continued side by side with the chorus. At every service, unless the chorus participates, the quartette offers one or more anthems and a solo. The present members are: Mrs. Frank Maguire, soprano; Mrs. Wilbert Gerhardt, alto; Frank Maguire, tenor; Fred Fielding, baritone.

Following are the 1935 officers of the chorus: President, Erwin Rothbarth; Vice-President, Anna Miller; Secretary, Ruth Guenther; Treasurer and Librarian, Elbert Camp.

THE ORGAN

The organ has been termed the "King of Musical Instruments." Properly therefore it universally is used in worship of the "King of Kings." For centuries no church without an organ has been considered properly equipped. During the early history of our church the singing was accompanied by a reed organ. The records show nothing as to type or make of organ used then or later, until 1886. In Rev. Jung's "Festbericht" there is reference to an organ in our second church edifice "first played at the Easter services in 1855." This was a pipe organ, installed at the rear of the auditorium in the present edifice in 1877, and served the congregation until nine years later, in August, 1886, when our present fine instrument was bought. This was built by Johnson and Co. of Westfield, Massachusetts,



Boy Scouts—Troop 35

a firm now out of existence, but then nationally known as among the finest of organ builders. Its original cost was $3,500.00. As already stated, it was dedicated August 22, 1886, in a Special Service of Music, Rev. Haas of Detroit, Michigan, being the guest speaker and Frederick Archer of New York, the organ recitalist.

When the church interior was remodeled in 1924, the organ was moved to its present location, at the front of the auditorium, and completely rebuilt by the Teller-Kent Company of Erie, Pennsylvania. It was changed from Tracker Action to Electro-Pneumatic Action and enlarged by the addition of several new stops, among them the Vox Humana, the chimes and the harp. The cost was $9,250.00. For the Centennial the organ again has been completely overhauled, a complete modern combination system built into the console and new modern pneumatics installed throughout. Six master pistons have been added, making the action more flexible and responsive. The work was done by Herman Schlicker, organ builder of Buffalo, at the cost of over $1,500.00. Our organ now is in the best condition possible and among the finest of church organs in our city.

THE USHERS ASSOCIATION

During the time when most of our families and members had their own pews and seats in the church, they proceeded to their places without escort or guidance. There was little or no need of ushers, except when attendance was unusually large, such as at Easter, Christmas, Anniversary services and the like. At such times the church frequently was crowded and the normal seating capacity overtaxed. Chairs had to be provided and seats found for the worshipers. All this then was done by the Elders, who also gathered the offering at all services. About eight years ago the suggestion was made that we have a corps of ushers to show the worshipers to seats and to assist the Elders during services. Immediately a number of our young men volunteered and a staff of ushers was formed. These devoted members, twenty or more in number, well instructed, since have attended each Sunday, efficiently and with constancy have performed these important duties. Each worshiper is met at the door with a smiling word of welcome and escorted to a seat. As the organ peals forth and the congregation lift their voices in praise, the ushers quietly gather the offering, in a body carry it to the Pastor, who with a short thanksgiving deposits it on the Altar of God. This adds a reverent, pleasing note of ceremony to an important part of the services. In 1930 they formed an administrative organization under the supervision of the Board of Elders. The officers for 1935 are: Chairman, Elder William Goeckel; Assistant Chairman, Elder Henry L. Jauch; Secretary, Frederick Ruppel, Jr.; Treasurer, Norman Schueler.

MISSION WORK

St. Peter's always has taken great interest in and done much to further the missionary programme of the Evangelical Synod, both home and foreign. In May, 1884, the Synod took over the work of the German Evan-

Girl Scouts—Troop 56

gelical Mission Society in the United States which was doing work in the Central Provinces of India. Since 1880 our church and her pastors, with our sister denominational churches and their pastors, has assisted in the founding and organization of several Evangelical Mission Churches in Buffalo and generously supported them. These have grown and some of them have become outstanding churches in our city. The first was Trinity Evangelical Church in Gold Street, East Buffalo. Then followed in succession Bethlehem Church, East Parade Avenue; Bethany in Eaton Street, Calvary in Fillmore Avenue; Salem in Calumet Place and St. Andrew's, Genesee at Domedion Street. The three clergymen ordained to Christ's ministry in St. Peter's, Rev. August Goetz, Rev. Peter C. Bommer and Rev. Albin Zink, became pastors of some of the mission churches.

In 1892 St. Peter's was represented in the Synodical Mission Board when Mr. E. W. Peseler was delegated Board Member. In 1895 Mr. Theophilus Speyser was appointed the church delegate. He served as Treasurer of the Board until 1909, when he resigned as Treasurer, but continued as the church delegate until his death in 1913. Mr. Edwin A. Cook then took Mr. Speyser's place and served until 1922 when Mr. Albert Kranichfeld was delegated. He served until 1925 when under the new constitution individual laymen were elected to the Mission Board and church representation by delegates was discontinued.

A splendid tribute to Mr. Speyser is contained in a communication from a former Secretary of the Board, Rev. Ernst Schmidt:

> "The intimate and long connection of Mr. Speyser and his deep-rooted interest in the work of Foreign Missions led him to give much of his time to our work and to large personal gifts for special projects, such as the sending of the Secretary(Rev. Schmidt) on a tour of inspection to the field in India in 1904-1905 and to represent the Synod at the World's Missionary Conference at Edinburgh, Scotland, in the summer of 1910."

St. Peter's was accorded the honor of commissioning two of the outstanding missionaries sent to India. On June 30, 1890, Rev. A. Hagenstein was commissioned in our church. At this service Rev. Johannes Huber of Attica, N. Y., delivered the sermon and the charge to Rev. Hagenstein. August 28, 1925, Mr. A. H. P. Anderson of Guelph, Ontario, was here commissioned. The speakers at this service were Rev. Ernst Schmidt and Rev. Peter C. Bommer. The charge to Mr. Anderson was delivered by Rev. Paul A. Menzel, Secretary of the Foreign Mission Board. Mr. Anderson served as Superintendent of our Leper Asylum in India and now is Executive Secretary of the International Mission to Lepers, headquarters in London, England. Among many missionaries who accepted invitations to occupy the pulpit of St. Peter's and to speak of their important work were such outstanding ones as Dr. Ludwig Schneller of Jerusalem, Dr. Paul LeSeur of Berlin (Stadtmission) and Dr. Warnek of Barmen, Germany.

Carrie E. Scheid
Church Clerk

LADIES' BENEVOLENT SOCIETY

The society was organized in January, 1866, with about seventy-five members, under the name "Frauen Wohltaetigkeits-Verein der St. Petri Kirche." Its first officers were: President, Mrs. Margaretha Peseler; Vice-President, Mrs. Christine Hitzel; Secretary, Mrs. Marie Koehler. Its main object was the bestowal of benevolences, in and out of the church, support of the church and its activities by gifts of money, by personal service and in other ways. Its constitution was adopted February 28, 1866, and was revised January 20, 1879. At the celebration of our Fiftieth Anniversary the society had looked back upon nineteen years of continuous successful activity and efficient work in the church. In 1885 the officers were: Chairman, Rev. Edward Jung; Vice-President, Mrs. Eva Seeber; First Secretary, Mrs. Sophia Heck; Second Secretary, Mrs. Rev. Christine Jung; Treasurer, Mrs. Wilhelmina Loebig; Visitor, Mrs. Katherine Knecht. At the Seventy-fifth Anniversary in 1910 the membership numbered 116 and had these officers: Chairman, Rev. T. F. Bode; Vice-President, Mrs. Johanna Schoenthal; Recording Secretary, Mrs. Maria Habicht; Financial Secretary, Mrs. Wilhelmina Redlein; Treasurer, Mrs. Christine Elsaesser. In 1924 the English language was substituted for the German in conducting the society's business and affairs. In October of the same year it was decided to organize a Ladies' Bible Class to meet the second and fourth Wednesday in each month. At present the Society membership is 181. During the years it has richly supported the church, our colleges and benevolent institutions and has been a valuable asset in the life and in every activity of the congregation. Since 1930 its scope has been broadened to include the enlightenment of the membership and to enlist their aid in a broader programme of Christian work in the church. The members have nobly responded and the various branches of such work are now in charge of committees under the following leadership: Devotional Life, Mrs. Minnie Winkelman; Missionary, Mrs. Ada Wuest; Christian Stewardship, Miss Pearl Siehl; General Education, Mrs. Margaret Rathman; Social Welfare, Mrs. Caroline Getzin; Christian Citizenship, Mrs. Lillian Yuhnke. The present officers are: President, Mrs. Madeline Ochs; Vice-President, Mrs. Lillian Yuhnke; Recording Secretary, Mrs. Sarah Bingeman; Financial Secretary, Miss Pearl Siehl; Treasurer, Mrs. Eva Marchand.

LADIES' AID SOCIETY

June 3, 1866, the Ladies' Aid Society was founded with eighteen charter members. Its name was and still is "Der Frauen Unterstuetzungs-Verein der evangelischen St. Peter's Gemeinde." Its particular objects are active support of the church, financial and other aid to society members in times of sickness and stress and other mutual benefits. Soon after organization a constitution was adopted and these officers elected: President, Mrs. Anna Herbst; Vice-President, Mrs. Clara Wiedmann; Recording Secretary, Mrs. Anna Repp; Financial Secretary, Mrs. Fredericka Walter; Treasurer, Mrs. Katherine Beilstein; Visitor, Mrs. Dorothea Kramer. At the Fiftieth Anni-

General Anniversary Committee

versary of the church, the society numbered 84, with these officers: President, Mrs. Amalia Oberkircher; Vice-President, Mrs. Katherine Borchard; Recording Secretary, Mrs. Maria Bengel; Financial Secretary, Mrs. Dorothea Hedler; Treasurer, Mrs. Caroline Rathmann; Visitor, Mrs. Magdalena Krohn. In 1910, the Seventy-fifth Anniversary, the membership was 94 and the officers: President, Mrs. Margaretha Noeller; Vice-President, Mrs. Margaretha Bomm; Financial Secretary, Mrs. Marie Bohneberg; Recording Secretary, Mrs. Pauline Jauch; Treasurer, Mrs. Rosina Lutz. At present the members number 77 and these are the officers: President, Mrs. Bertha Hafenstein; Vice-President, Mrs. Louise McPherson; Recording Secreteary, Mrs. Margaret A. Klein; Financial Secretary, Mrs. Marie Fornhof; Treasurer, Mrs. Magdalena Ochs; Directors, Mrs. Emma Riehl, Mrs. Margaret Van-Ulm, Mrs. Sophie Rothbarth, Mrs. Marie Ruppel and Mrs. Elizabeth Krohne. The society still conducts its meetings and affairs in the German tongue in deference to the wishes of the older members. The benefits accorded to members are: To those ill and under a physician's care, two dollars each week; on the death of a member her husband receives $50.00; on the death of a member's husband she receives $25.00. The society takes an active interest in the programme and welfare of the congregation and often has rendered it substantial financial aid.

YOUNG PEOPLES' SOCIETY

On a Sunday afternoon in the summer of 1885 a group of young men, mostly members of St. Peter's, were returning home from the regular weekly men's meeting at the Y.M.C.A., then at Genesee, Pearl and Mohawk Streets. One of the group asked: "Why can't we organize a German Young Men's Association of the men of our Evangelical churches?" Discussion led to a conference with Rev. Jung to whom the suggestion at once appealed. A meeting of the pastors and leading laymen of our churches shortly endorsed the plan and an organization known as "Verein Christlicher Junger Maenner" (Society of Christian Young Men) was formed. The society met weekly in our school house and was very successful for about two years, when some of the members felt that the work should take on a more non-denominational character. This group finally withdrew and at a meeting at St. Paul's Evangelical Church, May 22, 1888, organized the German Department of the Y.M.C.A. After occupying for a number of years the third floor of the building at the southeast corner of Genesee and Spring Streets, the German Department erected its own building at Genesee and Davis Streets and dedicated it September 29, 1895. Two of the men who took an outstanding part in this organization, which long did such splendid work among the German young men and youths of our city, were Mr. Theophilus Speyser and Mr. Louis Kempff, both for years staunch members of St. Peter's. In January, 1929, the German Department moved to its new location at 347 East Ferry Street, where it is carrying on its work as the Humboldt Branch of the Y.M.C.A. In this way our church had a part in the origin of this splendid institution.

Programme Committee

The original organization continued its work as the Young Men's Society of our church until June 14, 1889, when it was reorganized and became the Young Peoples' Society of St. Peter's U. E. Church. The first constitution was adopted June 28, 1889, and these officers elected: President, Gotthard Zink; Vice-President, Lydia Schiefer; Recording Secreteary, Sophia Dreier; Treasurer, George Croessmann. Since then the following have been presidents: William C. Kratz, Henry Eisenberger, Frederick Ruppel, William Rosenthal, Charles J. Nagel, Henry Kummerer, Charles J. Paepke, August Benz, Karl Gerbracht, Fred Calmbach, Albert Bethman, Daniel Friedly, Harold Hauser, Fred Ruppel, Jr., Nelson Oswald, William Goeckel, Jr., Nelson Becker, Jr., Melvin Oberle, Herbert Bergman, Harriet G. Widmer.

In 1933 Rev. Krohne suggested the formation of a Junior Division of the society, not to be a body separate, but to remain integrally part of it, to be composed of the younger people and to meet at an earlier hour. Such division was organized November 17, 1933, and chose the following officers: Chairman, Ruth Ochs; Secretary, Katherine Binder; Treasurer, Edward Gibbs. Besides contributing regular dues to the Society Treasury, the Junior Division members pay dues of five cents a month for the division's individual purposes. The Juniors produced a play, "The Plain Sister," on June 28-29, 1934, under the direction of Theodore Krohne, who had just finished his sophomore year at Elmhurst College. It was well supported by the Senior members and enjoyed by all who attended.

Both divisions work in entire harmony, making every effort to help all members draw closer to each other in Christian Fellowship and to become loyal, active workers in the church. The work in both is carried on under the supervision of the officers through standing committees.

The present membership is 181 and the officers and committee chairmen of the Senior Division are: President, Harriet G. Widmer; Vice-President, Harold Wesner; Recording Secretary, Virginia Oberle; Corresponding Secretary, Ruth Kohlman; Treasurer, Herbert Wollenberg. Committee Chairman, Devotional, Evelyn Steitz; Educational, Verna Young; Social, Raymond Bingeman; Refreshments, Virginia Oberle and Ruth Kohlman. Junior Division: President, Willis Ford; Vice-President, Katherine Binder; Secretary, Mary Kerner; Treasurer, Ralph Oberkircher. Committee Chairmen, Devotional, Bernice Young; Educational, Marion Winkelman; Social Service, Amy Garlich; Games, Willis Ford.

BOY SCOUTS

Franklin C. Schafer, the Scribe of our Boy Scout Troop, writes:

> "Troop 35, Boy Scouts of America, was organized at St. Peter's Church in 1912. But for a slight cessation between 1919 and 1923, the troop has remained constantly active over a period of 18 years. During this time it has had four Scout Masters. They are: John G. Miller, who organized the troop; Russell Aberth, who reorganized the troop in 1923; George Schweigert, who took it over

The Buildings and Renovation Committee

in 1928 until 1929, when the present Scout Master, William Kaiser, assumed the Scout Mastership.

"Our troop has long been recognized as one of the outstanding all-around troops in the Buffalo Council. It has enjoyed constant growth in membership, a well trained staff of officers, who have made possible many day and over-night hikes and also long periods of summer camping. Today we have a full troop with splendid leadership and high ideals, carrying us onward in our determination to do our part in helping boys become better men."

This in terse and simple language tells the story, to which nothing of value can be added, except the "Scout Oath," which every Scout must take. This will show something of the splendid ideals with which these upstanding young chaps of ours are impregnated by the patriotic, forward-looking Buffalo Council, Boy Scouts of America, and the devoted Scout Masters.

The Boy Scout Oath

"On my honor I will do my best to do my duty to God and my country and to obey the scout law; to help other people at all times; to keep myself physically strong, mentally awake and morally straight."

GIRL SCOUTS

Troop No. 1

There have been two Girl Scout Troops in St. Peter's. The original troop is said to be the first of Girl Scouts organized in Buffalo. It was formed in February, 1917, at the home of Mrs. George Trumble, in Hickory Street, with these girls: Ethel Besser, Freda Everly, Edna Fischer, Mildred Glaesser, Elsie Haun, Clara Mitchell, Venore Thomas, Mildred Trumble, Marion Swart, Marion Lauth, Gertrude Muehlig, Edna Jacke. Mrs. Trumble was the leader and Miss Ruth Nagel, assistant. Whether these girls were all children of St. Peter's, we do not know, but the Church Council gave its permission that they hold their meetings in the Parish House. The troop bought and presented the church its Service Flag displayed during the war. The girls did war work by knitting for the soldiers and by visiting and bringing greetings to the soldiers' families. Miss Mildred Trumble was the only Girl Scout in Buffalo to be awarded the Liberty Loan Medal for selling the largest number of Bonds in the Third Liberty Loan Drive. She also, and Miss Edna Fischer were presented with the Medal of Honor for exceptionally good work in the Girl Scout organization. Mr. Anthony Guenther and Miss Kaferstein befriended and helped the troop in many ways. Mr. Miller and Mr. Aberth of our Boy Scouts, and Quentin Renner rendered them advice and assistance also. After four years the troop moved and then held its meetings at School No. 41, on Jefferson Avenue. It grew in membership to the number of 52.

The Historical Committee

Troop No. 56

This, our present troop of Girl Scouts, was organized in 1925, with twelve girls. It meets regularly in the Parish House. The first officers were: Florence Siehl, Captain; Margaret Neumann, Lieutenant.

Later Edna Fischer of original Troop No. 1 joined Troop No. 56 to assist in the Scout programme. Since organization, of course, girls have joined and left until the present membership of 39 is practically a new group. The present officers are: Captain, Florence Siehl; Lieutenant and Treasurer, Dorothy Kiener (Golden Eaglet); Secretary and Scribe, Ruth White.

The endeavor in the Girl Scout movement is much like that in the Boy Scouts, changing and adapting the programme, of course, to the conditions; to help our girls to become patriots and good citizens, ready to meet the problems of everyday life; to be observant and alert and to help others, to obey moral and physical laws and to cultivate a knowledge and appreciation of Nature and of Nature's marvels and beauty.

BIBLIOGRAPHY

The Holy Bible.

Festbericht—St. Peter's Fiftieth Anniversary, 1885, Rev. Edward Jung.

Festbericht—St. Peter's Seventy-fifth Anniversary, 1910, Rev. Theophilus F. Bode.

Laws of the State of New York—1813, Chapter 106.

Laws of the State of New York—1815, Chapter 164.

Laws of the State of New York—1816, Chapter 49.

Laws of the State of New York—1832, Chapter 179.

Legal and Judicial History of New York—1911, Alden Chester, Editor.

Records and Exhibits of the Buffalo Historical Society.

Records of the Buffalo Presbytery.

Records of the Common Council of the City of Buffalo.

Records of the Evangelical Synod of North America.

Records of the Evangelical Synod of North America, New York District.

Records of the Erie County Clerk's Office, Buffalo, N. Y.

Records of the First Presbyterian Church, Buffalo, N. Y.

Records of the Niagara Frontier Landmarks Association.

Records of the St. Paul's Episcopal Church, Buffalo, N. Y.

Records of the St. Peter's United Evangelical Church, Buffalo, N. Y.

Records of the Supreme Court, Erie County, City of Buffalo vs. Delaware, Lackawanna & Western Railroad Co. 1894-1907.

Records of the Supreme Court, Erie County, McCutcheon vs. Terminal Station Commission, et al. 1914-1917.

Records of the Trustees of the Village of Buffalo, 1813-1832.

Street Records of the City of Buffalo.

Street Records of the Village of Buffalo.

The Cradle of the Queen City, 1931, R. W. Bingham.

The Encyclopedia Brittanica, 1933.

The Germans in Buffalo, 1898, Reinicke and Zesch.

The March of Democracy, 1932, James Truslow Adams.

The Public Press of Buffalo, 1881, 1885, 1894, 1910, 1928.

Sunday Morning, February 3, 1935—10:45 o'Clock

PRELUDES:

(a) Organ—"Prelude in G"..*Johann Sebastian Bach*

(b) Harp, Violin and Organ—"Sleep of the Infant Jesus"..............................*Buesser*

Mildred Laube-Knapp, harpist—Miss Harriet Lewis, violinist
Miss Erma F. Meyers, organist

INVOCATION

HYMN—"O That I Had a Thousand Voices"

PRAYER AND GLORIA

ANTHEM—"Give to Our God Immortal Praise"—Melody from "Church Song," 1623 (arr. by *George Ross*)
The Chorus

SCRIPTURE LESSON—Psalm 138

ANNOUNCEMENTS

HYMN—"Our Father, By Whose Servants Our House Was Built of Old"

SERMON—"Mindful of Experienced Blessings" Psalm 115:12........Rev. H. A. Kraemer
Pastor Trinity Evang. Church

HARP AND VIOLIN—"Larghetto"..*Verdalle*

SERMON—"Ebenezer" I Samuel 7:12..The Rev. F. A. Klick
President of Evang. Synod of the
Evangelical and Reformed Church

ANTHEM—"Triumph! Thanksgiving" ....*Sergei Rachmaninoff*
The Chorus

OFFERTORY—"Pastorale" from "8th Concerto Grosso"..........................*Arcangelo Corelli*
(arr. by *Fernando Germani*)

HYMN—"On What Has Now Been Sown"

PRAYER AND BENEDICTION—"Lord's Prayer"..*Arthur Foote*
Sung by the Chorus

SILENT PRAYER

POSTLUDE—"Fantasie on 'St. Catherine' "..*Carl McKinley*

Sunday Evening, February 3, 1935—7:45 o'Clock

PRELUDES:

(a) Organ—"Prelude from "First Suite"……*Felix Borowski*

(b) Harp, Violin and Organ—"Largo"……*Johann Sebastian Bach*

Mildred Laube-Knapp, harpist—Miss Harriet Lewis, violinist
Miss Erma F. Meyers, organist

INVOCATION

HYMN—"O Where Are Kings and Empires Now?"

PRAYER AND GLORIA

ANTHEM—"Bless the Lord, O My Soul"……*Michael Ippolitoff-Ivanoff*
The Chorus

SCRIPTURE LESSON—Psalm 103

ANNOUNCEMENTS

HYMN—"Christ Is Our Corner Stone"

ADDRESS: "Greetings from the Old Mother"……The Rev. Ralph B. Hindman
Pastor First Presbyterian Church

HARP AND VIOLIN—"Two Preludes"……*Tournier*

SERMON—"The Primary Task of the Church"……
The Rev. George W. Richards, D.D., LL.D.
President Evangelical and Reformed Church

ANTHEM—"My God, How Wonderful Thou Art"……*Henry Coleman*
The Chorus

OFFERTORY—"Intermezzo" from "Sonata No. 6," Opus 119……*Josef Rheinberger*

GREETINGS……The Rev. Samuel A. Keen, D. D.
Vice-President Buffalo Council of Churches

HYMN—"I Love Thy Kingdom, Lord"

PRAYER

BENEDICTION—"The Lord Bless You and Keep You"……*Peter C. Lutkin*
Sung by the Chorus

SILENT PRAYER

POSTLUDE—"Fantasie on 'St. Theodulph' "……*Carl McKinley*

Sunday Morning, February 10, 1935—10:45 o'Clock

PRELUDES:

(a) Organ—"Sonata No. 5"..*Felix Mendelssohn-Bartholdy*

(b) Violin Quartette—"Nocturne," Opus 58, No. 2........................*Johann Slunicko*

Violin Quartette—Alfred, Walter and Charles Seelbach, and August Jankowski

Miss Erma F. Meyers, organist

INVOCATION..By the Pastor

HYMN—"Praise Thou the Lord, the Almighty"

PRAYER AND GLORIA

ANTHEM—"God Is a Spirit" from "The Woman of Samaria"................*Sterndale Bennet*

SCRIPTURE LESSON—2 Timothy 1:3-5; 2:1, 2, 24, 25; 3:14-17; 4:5-8

ANNOUNCEMENTS

HYMN—"O Thou Whose Feet Have Climbed Life's Hill"

SERMON—"Christian Education: An Abiding Challenge" 2 Tim. 2:24
Professor Frank Otis Erb, Colgate Rochester Divinity School

TENOR SOLO—"My Hope Is in the Everlasting" from "The Daughter of Jairus"
John Stainer
Mr. Frank Maguire

VIOLIN QUARTETTE—"Air Melodieux"..*Jacob Dont*
(arr. by *Leopold Auer*)

REMARKS

OFFERTORY—"Aria in the Manner of Bach"............................*Melchiorre Mauro-Cottone*

HYMN—"O Master, Let Me Walk with Thee"

PRAYER AND BENEDICTION

SILENT PRAYER

POSTLUDE—"Fugue in D Major," Opus 25, No. 3..............................*Alexandre Guilmant*

THE QUARTETTE

MRS. FRANK MAGUIRE, *Soprano*
MRS. WILBERT GERHARDT, *Contralto*
MR. FRANK MAGUIRE
MR. FRED FIELDING, *Baritone*

Sunday Evening, February 10, 1935—8 o'Clock

ORGAN RECITAL

PROFESSOR HORACE WHITEHOUSE, A.A.G.O.

Head of Organ Department, and Professor of Theory, Church and Choral Music at the School of Music, Northwestern University, Evanston, Illinois

PROGRAM

Toccata—Adagio	*Bach*
Chorale—Preludes	*Bach*
(a) "Jesu, Joy of Man's Desiring"	
(b) "Christ, unser Herr, zum Jordan Kam"	
Fantasia in G Minor	*Bach*
Fugue a la Gigue	*Bach*

Andante from Symphony—Opus 18	*E. S. Barnes*
Canon in B Minor	*Schumann*
Sketch in F Minor	*Schumann*
Prelude in E Major	*Saint-Saens*
Fantasie—Pastorale	*de Severac*
Fantasy in E Major	*Horace Whitehouse*
Symphony V (Variations)	*Widor*

Tuesday Evening, February 12, 1935—7:30 o'Clock

MEN'S NIGHT

PRELUDE—"Ambrosian Prelude" (Founded on a Tune by Ambrosius, A. D. 333-397) .... *Carl F. Mueller*

INVOCATION .... By the Pastor

HYMN—"O Brothers, Lift Your Voices"

SCRIPTURE LESSON AND PRAYER—Lord's Prayer in unison ....
Christopher G. Grauer, Leader of Men's Bible Class,
Holy Trinity Lutheran Church

ANTHEM—"Lo, a Voice to Heaven Sounding" .... *Bortniansk*i
University of Buffalo Double Quartette
Robert Hufstader, Director

GREETINGS FROM CLASS PRESIDENTS

ANTHEM—"Lo, How a Rose 'Ere Blooming" .... *Praetorius*
University of Buffalo Double Quartette

MESSAGE .... By Mr. John W. Pontius,
Executive Secretary, Y. M. C. A.

HYMN—"A Mighty Fortress Is Our God"

SERMON—"The Mystery of Godliness" I Timothy 3:16
Professor George L. Robinson, Ph. D., S.T.D., LL.D.
Presbyterian Seminary, Chicago

ANTHEM—"Ave Maria" .... *Arcadelt*
University of Buffalo Double Quartette

REMARKS

OFFERTORY—"Benedictus," Opus 59, No. 9 .... *Max Reger*

HYMN—"Encamped Along the Hills of Light"

BENEDICTION .... By the Pastor

POSTLUDE—"Postlude on 'Sleepers Wake' " .... *Miles I'A. Martin*

Friday Evening, February 15, 1935—7:45 o'Clock

WOMEN'S NIGHT

Prelude—"Paean" (Plainsong Prelude) ... *Alec Rowley*

Invocation ... By the Pastor

Hymn—"I Will Ever Sing Thy Praises"

Prayer and Gloria ... Mrs. Henry Eisenberger

Anthem—"Praise to the Lord" ... Alfred Whitehead
The Chorus

Scripture Lesson—Hab. 2:20; I Chron. 16:8-13, 27-30 ... Mrs. Fred Ruppel

A Word of Welcome ... Mrs. Fred Hafenstein

Response

Hymn—"Faith of Our Fathers, Living Still"

Presenting the Speaker ... Mrs. Benjamin Ochs

The Message ... Mrs. O. A. Porkorny

Anthem—"Surely the Lord Is in This Place" ... *I. Burnell*
The Chorus

Remarks

Offertory—"Berceuse" ... *Frank L. Sealy*

Hymn—"Sun of My Soul, Thou Saviour Dear"

Lord's Prayer (spoken in unison) ... Led by the Pastor

Benediction

Three-fold Amen

Silent Prayer

Postlude—"Postlude on 'Hanover' " ... *Eric H. Thiman*

Sunday Morning, February 17, 1935—10:45 o'Clock

COMMUNION SERVICE

PRELUDE—"O Mensch, bewein' dein Suende gross" (Chorale Prelude) .... *Johann Sebastian Bach*

INVOCATION

HYMN—"Shepherd of Souls, Refresh"

PRAYER

APOSTOLIC CREED (spoken in unison)

DOXOLOGY

CONTRALTO SOLO—"The Lord Is My Shepherd" .... *Van de Water*
Mrs. Wilbert Gerhardt

SCRIPTURE LESSON—I Cor. 11:23-29; Matthew 28:16-20

ANNOUNCEMENTS

OFFERTORY—"Largo" from "Sonata No. 2 in C Minor" .... *Johann Sebastian Bach*

HYMN—"I Lay My Sins on Jesus"

SERMON—"The Holy Sacraments" .... By the Pastor

HYMN—"Just As I Am, Without One Plea"

EXHORTATION

ANTHEM—"Turn Thy Face from My Sins" .... *Arthur Sullivan*

CONFESSION OF SINS

THE ASSURANCE OF PARDON

CONSECRATION OF THE ELEMENTS

HYMN 106—"Agnus Dei"

PRAYER—

INVITATION—"Draw Nigh and Take" .... Sung by the Quartette

THE COMMUNION

PRAYER OF THANKSGIVING—THREE-FOLD AMEN

BENEDICTION

SILENT PRAYER

POSTLUDE—Chorale Prelude—"Got sei gelobet und gebenedeiet" ....
Heinrich Scheidemann (1595-1663)

Sunday Morning, February 24, 1935—10:45 o'Clock

ORGAN PRELUDE:

(a) Chorale—"Gedankenvoll ich wandere," Opus 66, No. 18..............*Edvard Grieg*
(Transcribed by *Orvil A. Lindquist*)

(b) Organ and Piano—"Largo appasionato" (from "Sonata in A Major," Opus 2, No. 2..............*Ludwig van Beethoven*
(arr. by *Karl Kampf*)

Miss Irma F. Meyers, organist Mrs. John Marsh at the piano

INVOCATION

HYMN—"God of Might, We Praise Thy Name"

PRAYER AND GLORIA

SOPRANO SOLO—"Hymn of the Last Supper"..............*Victoria Demarest*
Mrs. Frank Maguire

SCRIPTURE LESSON—Luke 9:28-43

ORGAN AND PIANO—"Priere," Opus 16..............*Alexandre Guilmant*

ANNOUNCEMENTS

HYMN—"Glorious Things of Thee Are Spoken"

SERMON—"The Church, Steward of the Glorious Gospel" I Tim. 1:11......By the Pastor

ANTHEM—"Sweet Saviour Bless Us"..............*Edward Broome*

OFFERTORY—"Sunset," Opus 108,No. 1..............*Sigfried Karg-Elert*

HYMN—"Go, Labor On; Spend and Be Spent"

PRAYER AND LORD'S PRAYER

BENEDICTION

POSTLUDE—"Toccata in D"..............*Ralph Kinder*